Christian Duty

A GUIDE TO
DEVOTION
PRACTICE

Watch · and · Pray

Be · thou · faithful · unto · Death

I · will · give · thee · a · Crown · of · Life

DEFEND, O Lord, this Thy Child with Thy heavenly grace, that she may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until she come unto Thy everlasting kingdom. Amen.

Edith Emily Valentine Hughes

Baptised 25 Nov: 1956

Confirmed 10 April 1968

First Communion _____

THE GOD of all grace confirm and strengthen you in all goodness, and bring you to Everlasting Life.

Be·not·weary·in·well·doing.

Mowbrays 477B

X at St. Paul's, Wimbledon by the Bishop of London

"Crown Thy good with Strength &
PERSEVERE"—

Church of the Holy Trinity.

Lincoln Hall

With the prayers & best wishes of

Martin J. King.

Nov.

Christian Duty

A PLAIN GUIDE TO THE

Knowledge and Practice of Religion

BY THE REV. CANON VERNON STALEY

Author of "The Catholic Religion," etc.

TENTH IMPRESSION

Completing One Hundred and Five Thousand Copies

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PREFACE

IN putting forth this manual, an attempt is made to provide ordinary Christians in general, and young people both before and after Confirmation in particular, with a simple, yet comprehensive guide to the knowledge and practice of the Christian religion, as understood by the English Church.

The Second Part of this work, treating of Christian Devotion, is placed for convenience in the middle of the volume, as being the part most frequently to be used. In this portion of the work, there is little that is original. I have compiled the devotions from various sources. If I have infringed any copyright, it has been done in ignorance; and I trust that this acknowledgment may be accepted as a sufficient apology.

In the Third Part, the portion entitled, 'Safeguards and Remedies against Sin,' is an adaptation from Challoner's *Garden of the Soul.*

VERNON STALEY.

SOUTH ASCOT,
Lent, 1901.

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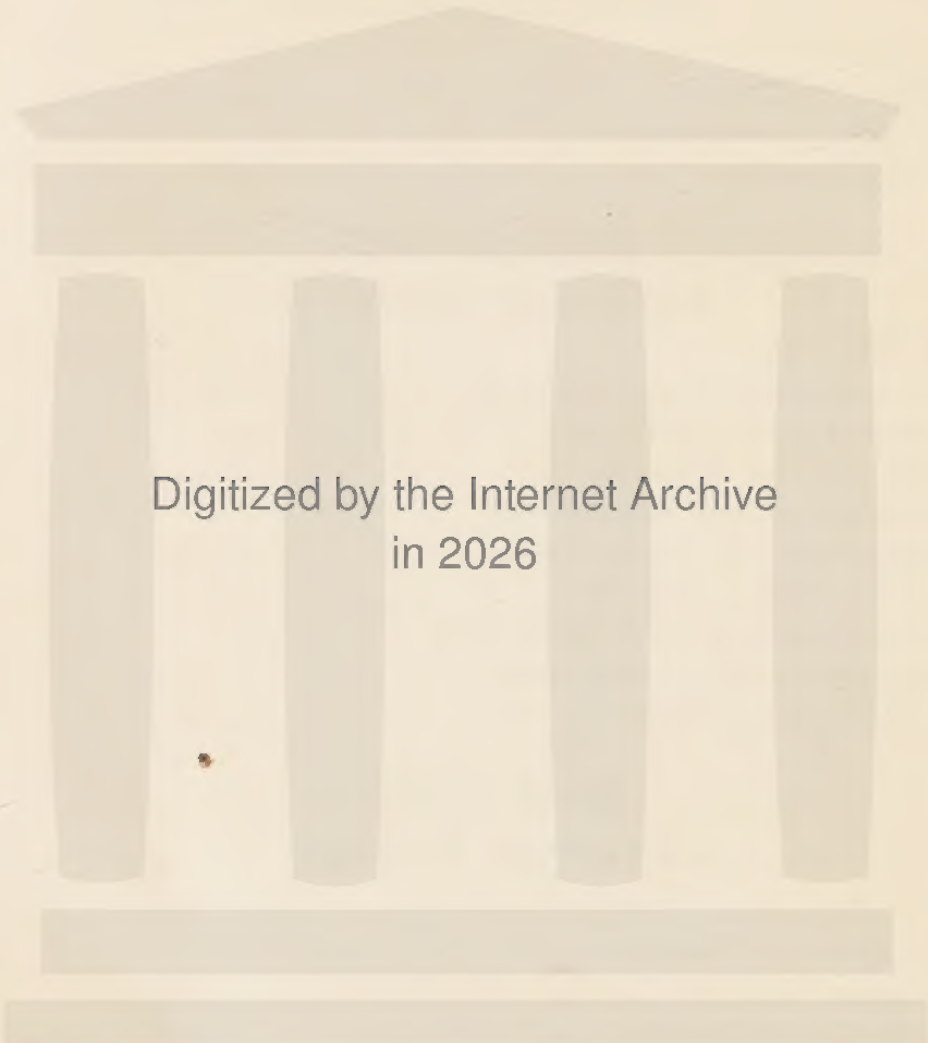

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TO THE READER.

THERE are certain things which every Christian is bound to believe and to do, in order to please God on earth, and to come to eternal life in his presence in heaven. It is the object of this book to tell you what these things are, and how you may best fulfil them. In order to please God, we must become good in ourselves; and we become good by God's grace, in believing his truth, keeping his laws, and worshipping him aright. Belief, Obedience, Worship—these make up the duty of a good Christian. It is of these three divisions of Christian duty that you will read in the following pages. May God help you to understand what you read, and to profit by it. You will find not only words of instruction in this book, but also words of devotion to use in the worship of God, both in church and at home.

The Instructions contained in the First Part are intended to enlighten your Mind, by imparting a knowledge of the truths of religion.

The Devotions provided in the Second Part are intended to inflame your Heart with true devotion to God.

The Counsels given in the Third Part are intended to direct your Will to fulfil the practical duties of religion.

Part First.

Christian Doctrine.

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Christian Belief.

"Without faith it is impossible to please God." Our faith must be right, or else our devotion and conduct will be wrong. The true faith is the shield of a good life. If we would act aright, we must begin by believing aright. It is our duty, as Christians, to accept as true all that God has made known in his Son, Jesus Christ our Lord, through his Church, and by his word. "God, who at sundry times and in divers manners, spake in time past unto the fathers, hath spoken unto us by his Son." Jesus Christ, the second person of the Holy Trinity, is the Truth; and he became man in order that he might make known the truths which we need to know about God, and our duty to him. When Jesus Christ said, "I am the Truth," he meant that he himself is the revelation or disclosure of God to man: for he said, "He that hath seen me hath seen the Father." He came to the earth and lived amongst men, and taught them the truth about God. The men whom he first so taught were the apostles. And when he went back to heaven, he left the truths which he had made known in the keeping of his Church, of which the apostles were the first ministers and teachers. He bade them, "Go ye therefore, and teach all nations to observe all things whatsoever I have commanded you."

Before the apostles died, they not only taught the truths of Christianity to others, but they also wrote them down to be the guide of all who should come after them, until the end of the world. In this way, the truths which our Lord made known were written in the New Testament, and have been handed on by the Church until our own day.

The chief truths which Jesus Christ made known are contained in the Apostles' Creed. It is so called, because it contains in a short form the main truths which the apostles taught to the first Christians. The Apostles' Creed is a brief summary of the chief doctrines of the Gospel. The Church teaches us the creed, and proves it from Holy Scripture.

The Apostles' Creed.

I believe in God the Father almighty, maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty, from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The chief things which we learn from the creed are:

First, to believe in God the Father, who made us and all the world:

Secondly, to believe in God the Son, who redeemed us and all mankind:

Thirdly, to believe in God the Holy Ghost, who sanctifies us, and all the elect people of God.

The Faith.

I believe in God the Father almighty. God is a spirit, and he possesses no bodily form. When the Bible speaks of the eye or the hand of God, it is because there is no other language in which his actions can be described. God is self-existent; that is to say, he is the only being who exists of himself and depends on no one else. He is eternal; for the unchanging life of God has neither beginning nor ending. He is the supreme good; and therefore is not capable of evil. God is almighty; that is to say, he is able to do all he wills, and nothing is independent of him. He is the fountain of wisdom, and knows all things. He is present everywhere, and nothing is hid from him. God is love; he always has been and will be love: before the universe was created, he ever exercised his love in the divine society of the Holy Trinity.

There is but one God. In the one God are three persons—the Father, the Son, and the Holy Spirit. These three divine persons are not three Gods, but one and the same God, equal in all things. The doctrine of the one God in three

persons is called the doctrine of the Trinity in Unity: it is a great mystery, to be received by faith; for God has revealed it by Jesus Christ to the Church and in the Bible. Whilst clearly proclaiming the unity of God, our Lord revealed himself as God's equal, and spoke of the Spirit as a divine person. He commanded his apostles to baptise all nations into "the Name of the Father, and of the Son, and of the Holy Ghost." In this command, he summed up the doctrine of the unity of God in a trinity of persons. Christ's language about himself, the Father, and the Holy Spirit, is the basis of the Christian belief that there is one God in three persons. We cannot expect to understand the nature of God; because he is infinite, and we are finite. If we could grasp the doctrine of the Trinity, we should ourselves be divine.

God is eternally the Father of his only begotten Son, Jesus Christ. He is also the Father of the human nature of our Lord, as the Son of man. Whilst God is the Creator of all men, he is in a special sense the Father of Christians, who in Christ are his adopted sons. "When the fulness of the time was come, God sent forth his Son, made of a woman, that we might receive the adoption of sons."

Maker of heaven and earth. Heaven and earth means the whole universe, which was made by almighty God. The universe teaches us of the power, wisdom, and beauty of God. It was made for the glory of God. We read the account of the creation of heaven and earth in the first chapter of the book Genesis.

The highest beings in the scale of creation are the angels, who are spiritual beings made by God. Their work is to glorify God by doing his will, both in the order of nature and of grace. They are appointed by God to minister to Christians. The word 'angel' means 'messenger.' The angels are moral agents; that is to say, they are able to choose between good and evil. The angels were created in a state of goodness; but some of them rebelled against God, and were cast out of heaven. The fallen angels are the devils, and the name of their leader is Satan. It is the aim of the devils to spoil the works of God, and to tempt men to sin, and so to become wicked as they are. They have no power to make us sin against our will, and they cannot harm us unless we let them do so. One of the objects of the coming of the Son of God into the world was to destroy the works of the devils. In the end, the devils will be cast into hell.

Man was the last-made of created things: he is the crown of creation. Man is a reasonable creature, composed of spirit, soul, and body, and endowed with moral freedom. By moral freedom, we mean the power to do good or evil. Man was made in the image and likeness of God. He was created in order that he might know, serve, and love God; and, by so doing, obtain eternal life. God bestowed his grace upon man, to enable him to do these things. By grace, we mean a spiritual gift of God, which makes us acceptable to him, and enables us to serve him.

Adam and Eve were the first man and woman; and, as moral beings, they were put upon trial as to whether they would choose good or evil.

Satan, the devil, was permitted to tempt them; that is, to put them to the proof. Whatever tries our virtue is a temptation. Adam and Eve yielded to the temptation, and sinned against God. The sin of our first parents is known as the fall. By the fall, man lost the grace with which he was originally endowed, and his moral nature became disordered and inclined to evil. As a consequence of the fall, his mind was darkened, his heart polluted, his will enfeebled, and his whole nature unfitted for fellowship with God. Human nature, thus disordered, was passed on to all the descendants of Adam. We know this disorder of our nature by the name of original or birth sin: it is the sin in which all men are born.

When man fell into sin, and so lost his fellowship with God, God in his mercy did not leave him in his ruin, but promised that the deliverer should come to rescue him. The deliverer is Jesus Christ our Lord, the Son of God made man, who came to save us from the effects of the fall. Jesus Christ does this by imparting to us his grace to renew our nature. It is the work of grace to put right the disorder of our moral being which we inherit from our first parents, by enlightening the mind, cleansing the heart, and bracing the will. Grace corrects our natural inclination to do evil, it enables us to do good, and restores us to fellowship with God.

I believe in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary. The coming of the deliverer is known as the Incarnation. By the

Incarnation, we mean the wondrous act by which God was made man. This great truth is the central doctrine of the Christian religion: and it is stated in the Gospel in the words, "The Word was made flesh, and dwelt among us." The Word is one of the titles of the Son of God, the second person of the Holy Trinity. When the Son of God was made man, He did not cease to be God; he remained the same divine person as he was before, adding and uniting human nature to his divine nature. We are not to think or speak of our Lord Jesus Christ as two persons, but as one divine person in two natures. From this truth it follows, that the words and actions of our Lord are the words and actions of God. We believe that he was incarnate for us men, and for our salvation. He came to save us from sin and from the punishment of sin, and to unite us to himself and his Father.

When the Son of God was made man, he chose for his mother the blessed virgin Mary. He was conceived by the Holy Ghost, and born of the virgin Mary. He had no human father: God was his Father. St. Joseph was but his foster-father, and not his actual father. Thus Jesus Christ was born of but one human parent—his mother, and without inheriting original sin. God the Holy Ghost overshadowed the blessed virgin Mary, enabling her to conceive the human nature of Jesus, without the agency of any human father. This truth was announced to his mother by the angel Gabriel in the words, "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall

be called the Son of God." To which the blessed virgin replied, "Behold the handmaid of the Lord; be it unto me according to thy word." We speak of the mother of our Lord as the blessed virgin Mary, for she was indeed blessed in being chosen as the human agent through whom the Incarnation of God was accomplished. She is the highest and holiest of all creatures, and we ought to think of her with reverence. The Church commemorates the conception of Jesus Christ in the womb of the blessed virgin Mary on Lady Day, the 25th day of March; and his birth at Bethlehem on Christmas Day, the 25th day of December.

When our Lord was eight days old, he was circumcised. Circumcision was the mark of the covenant between God and his ancient people, the Jews: it signified the subjection of the flesh to the law of God. It was not necessary for our Lord to be circumcised, for he was conceived and born without sin: but he submitted to be circumcised, to teach us humility and obedience to the law. At his circumcision, he received the name Jesus, which means, God the Saviour. The title Christ signifies the anointed: he was anointed by the Holy Ghost in his incarnation and at his baptism, to be the prophet, priest, and king of his people. On the fortieth day after his birth, Jesus Christ was presented in the temple at Jerusalem. Soon after this event, certain wise men from the East came to worship Jesus as the newborn king: they were led to find him by the guidance of a star, and they presented to him gifts—gold, frankincense, and myrrh. At this time, Herod, the king of Judæa, tried to kill our

Lord, by ordering all the young male children in Bethlehem and the neighbourhood to be slain: but our Lord's life was saved by flight into Egypt. When Herod was dead, Jesus returned from Egypt, and dwelt at Nazareth, the home of the blessed virgin Mary.

When our Lord was twelve years of age, he was taken to Jerusalem, to be admitted to the full privileges of the Jewish Church. During this visit, after being lost by his mother and St. Joseph for three days, he was found in the temple schools. He was "sitting in the midst of the doctors, both hearing them, and asking them questions." When reproved by his mother he replied, "Wist ye not that I must be about my Father's business?" These words form the first recorded utterance of Jesus, and they teach us that the great purpose of his life was to do the will of God. Our Lord spent the next eighteen years of his life at Nazareth, where he worked as a carpenter.

When our Lord was thirty years of age, before he commenced his ministry, he was baptised by his servant, St. John Baptist. At the baptism of Jesus the heavens were opened, and the Holy Spirit descended upon him; whilst God the Father acknowledged him to be his beloved Son, in whom he was well pleased. Immediately after his baptism, "Jesus was led up of the Spirit into the wilderness, to be tempted of the devil." He was in the wilderness forty days, during which time he fasted. The result of the temptation was, that the devil was conquered and driven away, and that our blessed Lord came out of the trial without spot of sin. The Church keeps the forty days of the Lent Fast in memory of all this

Immediately after his temptation, Jesus Christ began his active ministry, which lasted three and a half years. During this period, our Lord was occupied in teaching the people, in working miracles, in training his twelve apostles, and in preparing for the foundation of his Church. The account of his ministry is to be found in the Gospels. Shortly before the close of his ministry, the transfiguration took place, when the divine glory burst forth from Jesus, and Moses and Elijah talked with him, whilst the eternal Father again acknowledged him to be his beloved Son. Our Lord's earthly life proved him to be the incarnate Son of God, the promised Saviour of mankind.

Suffered under Pontius Pilate, was crucified, dead, and buried. At the close of his earthly life, Jesus Christ underwent His passion. By this word we mean the sufferings and death of our Lord. The passion of Jesus had been foretold long before by types and prophecies, as we learn from the old Testament. The sin of man was the real cause of the passion. The death of our Lord on the cross is the measure of human sin, and it bears witness to the truth that "without shedding of blood is no remission," or forgiveness. Our blessed Saviour suffered as the sin-bearer, of whom the Baptist had spoken, saying, "Behold the Lamb of God, which taketh away the sin of the world." The sin of the world was fully laid upon Jesus, when he endured his agony and bloody sweat in Gethsemane, his cross and passion, and his precious death on Calvary. He so truly took the sins of man upon himself, as

to bear their penalty. In other words, Jesus so closely identified himself with us, as to accept and endure in his own sinless body the just sentence of God upon our iniquities. "God made him to be sin for us, who knew no sin." The sufferings and death of our Saviour gained their value as the sufferings and death of the Son of God in human nature. As God, he was able to satisfy but not to suffer: as Man, he was able to suffer but not to satisfy. We are always to remember, that our redemption was designed by both God the Father and God the Son. "The Father spared not his own Son, but delivered him up for us all;" and the Son adopted the Father's self-sacrifice, and freely yielded up his life for us.

All this is very mysterious, and we can never fully understand all that is meant by the redemption. Almighty God is perfectly just: he cannot wink at sin and pass it over, as if it was of no consequence. His perfect justice demanded a reparation or offering for sin, which is an outrage to his divine majesty and holiness: this offering for sin Jesus our Redeemer made in our name and in our behalf on the cross. The sacrifice required by God was not that of so much pain or even death itself; but a moral reparation—the offering of a great and perfect obedience. "Sin is the transgression of the law," and so lawlessness or disobedience. The perfect justice of God demanded a life of perfect obedience, to atone and make amends for the disobedience of all men. This perfect obedience Jesus Christ, the head of our redeemed race, acting as our representative, offered all through

his life on earth, and sealed by his death. "He became obedient unto death, even the death of the cross." He carried obedience to its extreme limit. It was not his death in itself and by itself that was pleasing to God, but his obedience in freely giving up his life. The awful sufferings which our Redeemer endured, were the evidence and proof of his complete fulfilment of the will of God. His obedience was so great and so perfect, that neither shame, pain, nor even death, had power to turn him aside.

We must never forget, that what Jesus Christ did for us, is to be worked out in us by his grace. "He died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." The great act of moral reparation made by our Redeemer, in our nature, in our name, on our behalf, constrains and demands a like obedience on our part. His death will not avail us, unless we too obey God. Every Christian ought to be able to say—I would rather die than wilfully disobey God; and I am ready to suffer any pain and to bear any loss, rather than do wrong. Jesus Christ did not live and suffer and die, merely that we might be let off and go free; but that we might be reconciled to God as our Father, and live obediently as his children.

Our Saviour was betrayed by Judas Iscariot, one of the twelve apostles; and was condemned to death by Pontius Pilate, the Roman governour of Judæa. He hung upon the cross for six hours, before he died; and, during that time, he uttered seven sayings, as we learn from the Gospels.

The seven sayings of our Lord Jesus Christ from the cross are :—

"Father, forgive them ; for they know not what they do."

"To-day shalt thou be with me in paradise."

"Woman, behold thy son!" . . . "Behold thy mother!"

"My God, my God, why hast thou forsaken me?"

"I thirst."

"It is finished."

"Father, into thy hands I commend my spirit."

The Church keeps Holy Week, Good Friday, and every other Friday, in memory of the sufferings and death of our blessed Saviour.

He descended into hell. When our Lord died on the cross, his soul was parted from his body, and went to the place of departed souls in the unseen world. This place of departed souls is called 'hell' in the creed; but it does not mean the place of torment, prepared for the devil and his angels. Our Lord, on the cross, spoke of the place of departed souls as paradise: it is also known as the intermediate state, because it is the place or condition of souls between death and the last judgment. It has been thought that our Lord descended into hell after his passion to announce his victory over Satan and death, and to confer the blessings of redemption upon the faithful departed in their state of waiting.

The condition of souls departed this life is connected with our Lord's descent into hell. The soul at death does not find its full and final

joy or misery: it will not reach one or the other, until its reunion with the body at the resurrection, and after the last judgment. The intermediate state of the faithful departed is a preparation for the life of heaven. We may believe that purification from sin, and a growing conformity to the will of God, form an important part of this preparation for eternal joys. There is no doubt that the faithful departed are with Christ, in rest and peace.

The third day he arose again from the dead. After our blessed Lord was dead, his sacred body was taken down from the cross, wrapped in winding cloths, and buried by Joseph of Arimathæa and Nicodemus, two of his disciples. His body was laid in a tomb hewn out of the rock, and a great stone was rolled to cover the opening of the tomb. There his body lay, until the third day after the crucifixion. Very early in the morning of the third day, the soul of Jesus returned from the realms of the dead, and re-entered the lifeless body within the tomb. The sacred body, thus brought to life, passed out of the winding cloths, and through the rock, into the outer world. This great event is known as the resurrection, and it was accomplished by our Lord's own divine power; as he said, "I have power to lay down my life, and I have power to take it again."

The resurrection of Jesus Christ is a great fact, and it is as well attested as any other fact in history. We know from the New Testament, that he was seen alive at least eight times after he rose again, by his most intimate friends, who could not have been mistaken. On one occasion

he was seen of above five hundred persons at once. The resurrection of Christ is the proof of his victory over sin and death, and of his claim to be the Son of God. If he had not risen again, the work of our salvation would have been imperfect; for we are not only "reconciled to God by the death of his Son," but we are also "saved by his life." By rising from the grave, Jesus Christ conquered death, which is the penalty of sin, and gained for us eternal life. "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The Church commemorates the resurrection of Jesus Christ on Easter day. Every Sunday, too, is a lesser commemoration of the resurrection, as every Friday is of the crucifixion. For these reasons every Sunday is a festival, and every Friday a fast.

Our Lord remained on earth for forty days after his resurrection. He thus remained for this period, in order to convince his disciples that his rising was a real event, and that he might give his final instructions concerning the Church which he came to found. We read in the Acts of the Apostles, that, after his resurrection, "He was seen of the apostles forty days, speaking of the things pertaining to the kingdom of God."

He ascended into heaven, and sitteth on the right hand of God the Father almighty. On the fortieth day after our Lord Jesus Christ rose from the dead, he went up into heaven in

the presence of his apostles. This great event is known as the ascension, which the Church commemorates on Ascension day or Holy Thursday. By his ascension, our Lord opened heaven to mankind. Heaven had been closed to man since the fall; and our Lord was the first of the human race to enter therein. He ascended into heaven that we might follow him, and thus he is described as "the forerunner entering in for us." A forerunner is one who goes first, that others may follow after. Our Lord has told us, that he has gone to heaven to prepare a place for us. When it is said in the creed, that "he sitteth on the right hand of God the Father almighty," it is meant that our blessed Lord has entered into a state of majesty and glory. We are to regard the ascension of our Lord as the completion of his incarnation. The Son of God, who in the incarnation took our nature, in the ascension carried our nature into heaven. Jesus Christ is still, and ever will be, man in heaven.

The great truth of the eternal priesthood of Jesus Christ rests upon the fact of the ascension. We are taught in the epistle to the Hebrews, that "Christ is entered into heaven itself, now to appear in the presence of God for us," that is, on our behalf; and that "he is a priest for ever, who liveth to make intercession for us." He is represented in the Revelation as "a lamb as it had been slain;" that is, marked with the wound-prints, which speak of his death on the cross. We are to think of Jesus Christ in heaven as continually offering himself to the eternal Father, and pleading for us. Because he is clothed in our nature, he is fitted to offer himself for man.

The gifts of grace and our acceptance with God depend upon his priestly work in the heavenly places. Thus, our Lord's action, as our High Priest above, is the second part of his sacrifice.

Every time we pray "through Jesus Christ our Lord," we throw ourselves into the stream of his unceasing pleading in the heavens. But beyond prayer, there is a special way in which we may share the blessings of that heavenly pleading. Before he ascended to exercise his office as our great High Priest, he ordained a great and solemn Service, in which we below may have a real part in that which he does above. This Service is the Holy Eucharist, wherein we show forth his life and death before God on earth, as he pleads the same in heaven. The offering of the Holy Eucharist is the earthly counterpart of the heavenly pleading of Jesus Christ. Upon the cross, our Redeemer offered himself once in pain and death, as the one, all-sufficient sacrifice for the sin of the world: in heaven, he continually represents his sacrifice before the Father: in the Church, he transacts here below what he is transacting in the heavenly courts above.

From thence he shall come to judge the quick and the dead. Our Lord Jesus Christ, who is now in heaven, will come again at the last day to judgment. His second coming will differ in many ways from his first coming. He first came in great humility, when he did not abhor the Virgin's womb: his second coming will be in awful majesty. He first came to be the Saviour of the world: he will come again to be our Judge. It is in commemoration of these

great events, that the Church keeps the season of Advent. By the words "the quick and the dead," in the creed, we mean all who are alive at his coming, as well as all who are dead. He will come to judge the world as the Son of man. "The Father hath given him authority to execute judgment, because he is the Son of man." We shall therefore be judged by one who is both God and Man; that is to say, with perfect equity and perfect sympathy. The day of judgment will be the day of justice, when all life's inequalities will be put right, and every man will get his due. That our Lord will come again is quite certain, for he has said so: but the time of his coming is veiled in uncertainty. "Of that day and hour knoweth no man." And it is because of this uncertainty, that we should never be unprepared to meet our Judge. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

The result of the judgment will be the separation of the evil from the good, for ever and ever. Our Lord Jesus Christ "shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

I believe in the Holy Ghost. The Holy Ghost is the third person of the blessed Trinity. He proceeds from the Father and the Son, and with them is to be worshipped as God. When we say that the Holy Spirit proceeds from the Father and the Son, we mean that he is the Spirit of God and of Christ. We are not to think of the Holy Spirit as a mere influence or quality, but as a divine person. We are taught in Holy Scripture that he intercedes for us, teaches us, strives with us, convicts us of sin, and that he may be grieved and resisted. All such things can only be said of a person.

We are to regard the Holy Spirit as the Lord, and the Life-Giver. All life in nature and in grace is his presence and gift. In the account of the creation of the world it is said, that "the Spirit of God moved upon the face of the waters." By the presence and power of the Holy Spirit, the works of creation were brought to perfection. The Holy Ghost overshadowed the blessed virgin Mary, thus enabling her to conceive the incarnate Lord in her womb; as we read, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Again, on the day of Pentecost, the Holy Spirit descended upon the Church, to fill her with divine life, as the mystical body of Christ. When we were baptised of water and of the Spirit, we were made members of Christ. God the Holy Spirit dwells in all the members of Christ, that is to say, in all Christians, who have not forfeited this great blessing by wilful and continued sin.

The Holy Catholic Church. The mention of the Holy Ghost in the creed is followed by that of the Holy Catholic Church. It is quite natural to pass from belief in the Holy Spirit to speak of the Church, because the Church is his temple; as it is written, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Holy Spirit took up his abode in the Church ten days after the ascension of Jesus Christ. We keep Whitsun day in memory of this great event. We confess that, whilst Jesus Christ is the Life, the Holy Spirit is the Life-Giver; that is to say, it is the part of the Holy Spirit to apply to mankind the work of Christ. And this the Spirit does in the Holy Catholic Church. The Church is thus the home of the Holy Spirit. The Catholic Church did not begin its work in the world until the advent of the Spirit.

The office or work of the Church is to guard and teach the true faith of Christ, and to be the instrument for conveying grace to mankind. The Church is thus a great treasure-house, and the Word and the Sacraments comprise her treasure. By the Word and the Sacraments, we are to understand grace and truth, which are the great spiritual necessities of every man. "Grace and truth came by Jesus Christ," and he has placed them in the keeping of his Church, for the benefit of mankind. Thus the Church is, by his appointment, the sphere of grace and truth. If we keep within the Holy Catholic Church, these great gifts are assured to us: if we leave the Church, these gifts are uncertain and precarious. In the Church we are within the covenant.

The Church is the mystical body of Christ, of which he is the divine head. Of this body of Christ, the baptised are the members, and the bishops, priests and deacons are the ministers. Our Lord has committed his treasures of grace and truth to the ministers of the Church as his stewards, that they may dispense them to the Christian people. As St. Paul says, in speaking of the ministers of the Church, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." On the subjects of the ministers and the sacraments of the Church, we shall read later.

There are four notes of the Church—the Church is One, Holy, Catholic, and Apostolic.

The Church is One, because there is none other, and because the faithful, who form the Church, are united to Jesus Christ, and so to one another, by the same sacraments. The Church is One also, because she holds the same faith everywhere.

The Church is Holy, because she is the home of the Holy Spirit, who sanctifies her members by uniting them to Christ. The Church is Holy also, because she possesses and administers the holy sacraments, which are the means of sanctification.

The Church is Catholic, because she is world-wide, and not confined to any one country, or nation. The Church is Catholic also, because she teaches all the truth revealed by God.

The Church is Apostolic, because she can trace her origin to the apostles of Christ, and is governed by their successors. The Church is Apostolic also, because she believes, preserves, and teaches the apostles' doctrine.

The Communion of Saints. In this article of the creed, the word 'communion' means 'fellowship.' The fellowship of saints rests upon the truth that the saints, living and departed, are united to Jesus Christ, and form His mystic body, which is the Church. By the word 'saints,' we understand 'holy people;' and this term is applied in the New Testament to all Christians who have not forfeited their baptismal grace. All Christians are saints, because they have been sanctified by the Holy Spirit in Baptism, and are bound to lead holy lives.

In later use, the term 'saints' is applied to the more distinguished members of the Church, who have departed this life, and are with Christ. The Church has thus specially honoured the blessed Virgin, the apostles, the martyrs, and other great leaders of the company of the faithful. These may be regarded as among "the spirits of just men made perfect." Certain of their number, and specially those named in the New Testament, we remember and honour by the observance of Saints' Days. The communion of saints also includes the faithful departed, now in paradise, with whom we are in close relation: and we may pray that God will grant them refreshment, light, and peace. The term 'saints' is also applied in the Bible to the holy angels. Thus the communion of saints takes in the whole family of God, in heaven, in paradise, and on earth.

We believe that the departed saints pray for us who are still on earth; and it follows that it is lawful to ask God to grant us a place in their prayers. In what way, or to what extent, the saints are conscious of our particular needs, has

not been revealed to us. That they love us, we are quite sure.

The forgiveness of sins. The forgiveness of sins proceeds from the love and mercy of God, and the merits of our Lord Jesus Christ. St. Augustine says that, "sins are forgiven in the Church in three ways; in baptism, in prayer, and in the greater humiliation of penance." All sin, actual as well as original, is washed away in baptism. By prayer, he refers to the petition in the Our Father, "Forgive us our trespasses." By penance, he refers to sacramental confession, with a view to gaining absolution. Of each of these modes of obtaining forgiveness, we shall read later in this book.

The resurrection of the body, and the life everlasting. The two last articles of the creed concern the things which come after death.

DEATH is the separation of soul from body. We speak of death as 'passing away,' for in death the soul leaves the body. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." After death the body turns to dust in the grave, and there sleeps, awaiting the resurrection at the last day. Death is the penalty due to sin, and the price which sooner or later every member of a sinful race must pay. Our first parents brought sin into the world, and death followed as a punishment. "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Each time that death comes among us, it should remind

us of the just punishment of our sins. But among Christians, for whom Jesus Christ has overcome death, it ought chiefly to speak of eternal life, of which it is the gate.

The Resurrection is the rising again of the body in which the soul was clothed on earth. At the last day the soul will return from the intermediate state, and re-enter the risen body. The body so raised will not be the natural body as it was in this life, but a new and spiritual body, freed from all taint of evil and inclination to sin. The resurrection of the dead will take place, through the power of Jesus Christ and of his Spirit. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The resurrection is necessary in order that the whole man, body and soul, may be perfected in eternity. We do good and evil with our bodies as well as with our souls, and "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Judgment. In the hour of death, the soul goes before God for his judgment. Upon this particular judgment, the condition of the soul during the time of waiting, previous to the resurrection of the body, depends. The general judgment, in the presence of the assembled universe, will follow the resurrection of the dead. The purpose of the second judgment appears to be, that all may be satisfied as to the

justice of the sentence of the Judge, and that the soul's degree of eternal bliss or woe may be settled.

HELL is the place and condition "prepared for the devil and his angels." Hell was never intended for man, and he can only arrive there through a wilful, deliberate, and continued rejection of God and goodness. St. Bernard has beautifully written, "What doth God hate or punish except self-will? Let self-will cease, and hell will not be." It is certain that none will be doomed to such an awful destiny, but those of whom our Saviour must say,—"They have both seen and hated both me and my Father." Hell is the unending condition of those who are wilfully and finally impenitent.

HEAVEN is the place and blessed condition of unending happiness in the presence of God, and his holy angels and saints. The happiness of heaven consists chiefly in the sight and possession of God,—the blest will "see the king in his beauty," and that for ever and ever. It consists also in an endless reunion with all we have loved below, who have died in grace, and in our being perfectly good and holy for evermore. All who depart this life in a right relation to God will be in heaven at last.

To which happiness may God, of his infinite mercy, bring every reader of this book.

For a fuller explanation of the Christian Faith see *The Catholic Religion*, published by A. R. Mowbray & Co Ltd., London and Oxford.

The Lord's Prayer.

THE law of prayer has ever been regarded as the law of belief. "He that cometh to God must believe that he is." It is in prayer that we chiefly come to God, and show our belief in him. We only truly pray according as we believe. To give up prayer is to abandon faith in God.

Prayer is the raising of the soul to God, from whom comes every good and perfect gift. Prayer is the principal act of religion. By prayer, we confess belief in the existence and sovereignty of God; and acknowledge that we are but creatures, depending upon him for all things needful for soul and body. Of all creatures here below, man alone prays. It is a natural instinct in man to pray, for he alone of all creatures possesses a reasonable soul, made for communion with God. Thus, in prayer, we realise our high dignity amongst the creatures.

When the disciples urged the request, "Lord, teach us to pray;" Jesus Christ replied by instructing them to address God as a Father. "When ye pray, say, Our Father which art in heaven." In bidding us thus to pray, our Lord at once disclosed the truths of the Fatherhood of God, and the sonship of man.

We do not pray with the object of informing God of our needs, for our blessed Lord has said,

"your heavenly Father knoweth what things ye have need of, before ye ask him." But we pray, because he has bidden us to do so, and with a view to exercise ourselves in habits of communion with him.

In saying, "Whatsoever ye shall ask the Father in my name, he will give it you," our Lord limits the answer to prayer by a condition. Prayer which God answers, is prayer in Christ's name. This means much more than concluding our prayers with the words, "through Jesus Christ our Lord." By prayer in his name, our Lord means prayer which agrees with his mind. He means that the object or end which we seek should be one which he approves, one which is in accord with his will, one which he would have us seek.

If we would know how far any prayer we wish to offer may be described as prayer in Christ's name, we should compare it with, and test it by, the rule of the Lord's Prayer. He said, "After this manner therefore pray ye: Our Father." The Lord's prayer is the model and type of all acceptable prayer: and it is not good to desire anything of God, which does not come within its limits or scope.

The Lord's Prayer.

Our Father, which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive

them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The first thing for which we ought to pray is, the attainment of the end for which we were created: next, for the means of attaining that end: then, for the removal of all obstacles to attaining it. Now, our last end is God, for whom we were made; and, therefore, in the 1st petition, we pray for his glory: in the 2nd, that we may be partakers of his glory in his kingdom: in the 3rd, that we may do his will, and so be accounted worthy to partake thereof: in the 4th, we pray for grace, whereby we are transformed from a natural to a supernatural and glorified state: in the 5th, for pardon of sins which would exclude us from final glory: in the 6th, for strength to resist and shun all that would draw us aside from reaching our true end: in the 7th, for deliverance from all those evils which would deprive us of the possession and enjoyment of the eternal glory, for which we are destined.

The Lord's Prayer as explained in the Catechism.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people—that we may worship him—serve him—and obey him, as we ought to do—and I pray unto God, that he will send us all things that be needful both for our souls and bodies—and that he will be merciful unto us, and forgive us our sins—and that it will please him to save and defend us in all dangers ghostly and bodily—and that he will keep us

from all sin and wickedness, and from our ghostly enemy, and from everlasting death—and this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, so be it.

Further Explanation of the Lord's Prayer.

Our Father. In saying the Lord's Prayer, we address God as our Father, for it is the prayer of Christians, who are his children by baptism. In the early days of the Church, no unbaptised person was allowed to say the "Our Father." It is also the fraternal prayer; for we do not say *my* Father, but *our* Father. If God is our Father, then we are brethren.

PETITIONS CONCERNING GOD'S GLORY.

Hallowed be thy Name. By the Name of God, we mean the revelation of his nature and character. To hallow, is to reverence. God's Name is hallowed by giving him the first place in the heart, and by treating everything which is specially his (such as his house, day, word, sacraments, ministers) with reverence.

Thy kingdom come. In these words we pray that the claims of God may be everywhere, and by all men, acknowledged: and also for the second coming of Jesus Christ, at the end of the world.

Thy will be done on earth, as it is in heaven. Here we pray for grace to bear all the trials which befall us; and to fulfil God's will on earth, as the holy angels fulfil it in heaven.

PETITIONS CONCERNING OUR NEEDS.

Give us this day our daily bread. Here we ask for the necessities of daily life, and for the sustenance of our souls.

Forgive us our trespasses, as we forgive them that trespass against us. Because we are not fit to receive mercy until we have shewn mercy to others, we pray God to forgive our sins against him, as we forgive the sins of others against ourselves.

Lead us not into temptation. We pray that we may not be tempted, or that God will support and deliver us if we are tempted.

Deliver us from evil. That is, from all harm to body and soul; and specially from the devil, who is the evil one.

The Ten Commandments.

Two of the greatest gifts with which man is endowed are freewill and conscience. By the use of freewill we are able to choose good and to reject evil. Conscience directs us to make this right choice. In order to exercise freewill and conscience aright, we need grace and truth. By means of truth, the conscience is enlightened: by means of grace, the will is enabled to obey the conscience. For the enlightenment of the conscience, God has made known his law of right and wrong, which we know as the moral law.

The moral law is contained in the Ten Commandments, which God gave in the old law and which Jesus Christ confirmed in the new law. The Commandments teach us what we are to do, and what we are not to do. That is to say, where any virtue is commanded, the opposite vice is forbidden: where any vice is forbidden, the opposite virtue is enjoined. Our Lord summed up the Commandments in the words, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." And St. Paul likewise said, "Love is the fulfilling of the law."

The Commandments are divided into two tables: the first four commandments relate to

God; the last six relate to our neighbour. In the first table, we are shown what we owe to God: in the second, what we owe to man.

The first four commandments, which contain our whole duty to God, direct us to be faithful to him, to worship him, to honour him, by our thoughts, words, and actions. In the first and second commandments, we are taught to believe in God, and to worship him aright, and to be true and faithful to him: we are forbidden to pay that regard or service to another person or thing which is due to our Master alone, to keep no terms with his enemies; but to truly love and honour him first and above all things, with our whole heart. The third commandment directs, that, as servants of God, we speak nothing injurious against him; but, on the contrary, that we reverence and honour his very Name. The fourth teaches us to render to God the public worship and service which is due from the creature to the Creator, to set apart one day in every week wholly to him, whereon we are specially to serve him, thereby acknowledging his sovereignty over us.

The last six commandments contain the rule of right conduct to others. As charity or love requires us to give every one his due, the fifth commandment bids us to love, honour, and obey our parents and superiors, both spiritual and temporal. Then, as it is the law of charity to do to every one as we would be done by, the sixth commandment forbids us to harm our neighbour in any way whatever, whether by thought, word, or deed. The seventh commands us to be pure in heart and body, and specially not to wrong our

neighbour in his wife. By the eighth, we are ordered to be honest, and forbidden to steal, or to wrong him as to his goods. By the ninth, we are forbidden to bear false witness, and so to injure him in his reputation. And lastly, as the law of charity obliges us to wish good to others, even in our thoughts, we are forbidden to harbour any ill feeling against our neighbour in our hearts, by coveting any of his possessions.

Thus, the Ten Commandments set forth our duty towards God, and our duty towards man, as expressed in the Catechism.

THE TEN COMMANDMENTS,

as explained in the Church Catechism.

DUTY TOWARDS GOD.

1. Thou shalt have none other gods but me.

1. *My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength.*

2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them,

2. *To worship him, to give him thanks, to put my whole trust in him, to call upon him.*

nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

3. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

3. *To honour his holy Name and his word.*

4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates.

4. *To serve him truly all the days of my life.*

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

DUTY TOWARDS MAN.

5. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

5. *My duty towards my neighbour is to love him as myself, and to do to all men, as I would they should do unto me: to love, honour, and succour my father and mother: to honour and obey the King, and all that are put in authority under him: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters.*

6. Thou shalt do no murder.

6. *To hurt nobody by word nor deed: to bear no malice nor hatred in my heart.*

7. Thou shalt not commit adultery.

7. *To keep my body in temperance, soberness, and chastity.*

8. Thou shalt not steal.	8. *To be true and just in all my dealing: to keep my hands from picking and stealing.*
9. Thou shalt not bear false witness against thy neighbour.	9. *To keep my tongue from evil speaking, lying, and slandering.*
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.	10. *Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.*

For further explanation of the Ten Commandments, see Part Second of this book.

The Ten Commandments in verse.

The holy Law, from Sinai's summit given,
And 'filled' by Christ with light and life from heaven,
Incline our hearts, O Father, to obey,
And all our past transgressions wash away.

i. Thus, child of God, thy Father speaks to thee—
Thou shalt not worship other gods than me.

ii. I am thy Maker; therefore be afraid
To worship what thy hand or mind hath made

iii. Let awe and reverence prompt thee to refuse,
Without due cause, my holy Name to use:

iv. Nor spend as if its holy hours were thine,
The sacred day of rest: for it is mine.

v. To parents, and to powers ordained by me,
Give reverence and obedience willingly.

vi. All angry thoughts and furious words control,
Lest deeds of blood should stain thy guilty soul.

vii. Let not thy flesh allure to sin and shame:
Christian thou art, be worthy of thy name.

viii. Steal not: in all thy ways be just and true,
And strive to render unto all their due.

ix. Let no false witness from thy lips proceed,
Nor untruth stain thy thought, thy word, thy deed.

x. On others' goods cast not an envious eye,
So shalt thou keep the Law's integrity:
For only he in restful peace abides,
Who lives content with what the Lord provides.

SIN.

Sin is the worst thing in the world, and the only real evil. Sin is no part of man's nature as God meant him to be, but the disorder and corruption of his nature. There are two kinds of sin, namely, original sin and actual sin. Original sin is inherited from Adam, and it is the sin in which all men are born: it shows itself in the fact that all men are inclined to evil in some form or other. Actual sin is the sin which we

commit of our own freewill. Original sin is pardoned in Baptism: actual sin is pardoned on our repentance.

"Sin is the transgression of the law;" it is something said, done, or desired, in contradiction of the law of God. Sin is that thing which ought not to be. We may sin by omitting to do what is right, as well as by doing what is wrong. All sin proceeds from the heart. Actual sins are commonly classed as venial and mortal. Venial sin, which is of the nature of infirmity, grieves the Holy Spirit. Mortal sin, in which there is the wilful intention of doing wrong, quenches the Holy Spirit.

The seven capital sins are pride, envy, anger, covetousness, gluttony, lust, and sloth. They are called capital sins, because each of these sins is the source of many other sins. The virtues opposed to the seven capital sins are humility, generosity, meekness, liberality, temperance, chastity, and diligence.

Sin darkens the mind, pollutes the heart, weakens the will, and separates the soul from God. "Sin, when it is finished, bringeth forth death." Before sin can be pardoned, repentance is necessary. Repentance, of which more will be said later, consists of contrition, confession, and amendment. God, in his mercy, for Christ's sake, forgives all sinners who truly repent and believe in him.

The Sacraments.

The Sacraments are the chief means through which God imparts to our souls the benefits of the Incarnation and the Redemption. By our birth into the world, we are related to the first Adam, and inherit his fallen nature. By our new birth into the Church, we become related to Jesus Christ, the second Adam, by whom grace and truth came to mankind. "For as in Adam all die, even so in Christ shall all be made alive." Our relation to the first Adam introduces us into a natural and sinful state: our relation to Christ, the second Adam, introduces us into a supernatural and sanctified state, a state of grace. We are transformed or changed from our natural state to a state of grace, by means of the Sacraments. In other words, the Sacraments are the means of grace: they impart to us that thing which by nature we cannot have. In short, by a right reception of the Sacraments, we are placed and kept in living union with Jesus Christ, the head of the redeemed race.

The Sacraments generally necessary to salvation are Holy Baptism and Holy Communion. They are known as Sacraments of the Gospel, because their outward and visible signs were ordained by Christ in the Gospel. When we say that they are generally necessary to salvation, we

mean that they are necessary for the spiritual health and safety of all men, where they can be had; for our Lord has said so. The Sacraments of the Gospel are the instruments of life: in Baptism we receive the new birth, in Communion we eat the living Bread.

In addition to the two greater Sacraments, there are five other means of grace, which are sometimes called the lesser sacraments, namely, Confirmation, Penance, Order, Matrimony, and Unction. These lesser ordinances have not the same importance as Holy Baptism and Holy Communion, for they have not the like nature of sacraments with the Sacraments of the Gospel.

I. Holy Baptism.

The Sacrament of Holy Baptism was instituted by our Lord Jesus Christ, in his words to the apostles, "Go ye therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost." Our Lord had previously spoken of the necessity of Baptism in the words, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Our Lord bids us regard Holy Baptism as the new birth; for it is by this Sacrament, that we are first transferred from a natural state to a state of grace. The Church describes this change in the words, "for being by nature born in sin, and the children of wrath, we are by Baptism made the children of grace." Holy Baptism is administered by dipping the person in water, or by pouring water upon the person, in the Name of the Father, and of the Son, and of the Holy

Ghost. By Baptism all sin, original and actual, is washed away, and the recipient is made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. To secure these benefits repentance and faith are necessary.

It is the rule of the Church, that the persons who receive Baptism should make certain vows. The baptismal vows are—First, that we should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that we should believe all the articles of the Christian faith. And thirdly, that we should keep God's holy will and commandments, and walk in the same all the days of our life. The observance of the baptismal vows is to be regarded as man's part in the baptismal covenant or agreement.

It is right to baptise infants, because they are capable of entering into covenant with God, and of receiving grace; and they cannot too soon be made members of Christ, children of God, and inheritors of the kingdom of heaven. The office of godparents is to act as witnesses on behalf of the Church, to make the baptismal promises in the child's name, and to see that it is virtuously brought up to lead a godly and a christian life. It is reasonable that godparents should make the baptismal promises in the name of infants, since all who would be saved must be willing to avoid what is evil, to believe what is true, and to do what is right. The baptismal vow simply binds the child to fulfil the duties which necessarily arise out of the relation of every new-born soul to God.

II. The Holy Eucharist.

i. *The Institution.*

The Sacrament of the Holy Eucharist was instituted by our blessed Lord at the close of the Jewish Passover, which he observed for the last time with his apostles in an upper room at Jerusalem. The Passover was the annual commemoration of the deliverance of God's people from Egypt. It carried the mind back to that awful night in which the destroying angel slew the first-born in every house in Egypt, which was not marked by the blood of the Passover lamb. It was this visitation which induced the Egyptian king to set the chosen people free. The whole service was a most solemn remembrance, or commemoration before God, of a double deliverance,—from death, and from bondage. It was a deliverance wrought by means of the blood of the paschal lamb, which thus became a type of the precious blood of Christ, the Lamb of God, to be shed upon the cross for the sins of the world.

As part of the ceremonial of the Passover, it was the custom for each household to eat a lamb with unleavened cakes; a cup of wine and water being handed round. At the close of the feast, which Jesus was keeping with his twelve apostles, he took a passover-cake, and when he had given thanks, he blessed, and brake it, and giving it to them, said—"Take, eat; this is my body." And then, blessing the cup, he added,—"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."

St. Paul, who was not called to be an apostle until after our Lord's ascension, was not present on the solemn occasion of which we are speaking; but our blessed Lord vouchsafed to him later a special revelation concerning the institution, which he records in these words,—"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, or drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Thus, Jesus our Lord instituted the Holy Sacrament of his body and blood, commanding his apostles and their successors to consecrate bread and wine, as he had done, to be his flesh and blood, and to make a perpetual memorial of his death before the Father.

ii. *The Eucharistic Sacrifice.*

The Holy Eucharist is a feast upon a sacrifice. The body and the blood of Christ are first offered to the eternal Father, and then partaken of by the priest and the communicants. This action is described by St. Paul, as "shew-

ing the Lord's death till he come." In instituting the Eucharist, our Lord used the words, "This do in remembrance of me," which signify, "Offer this as my memorial."

The Church declares that the Holy Eucharist was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." This continual remembrance of the sacrifice of the death of Christ is to be made before God the Father, by the Church on earth. When we speak of the Eucharist as a sacrifice, we do not mean that Christ is offered again, as he was offered on the cross. But we mean, that as Christ in heaven continually offers and re-presents his death on the cross to the Father, so in the Eucharist the Church on earth is united with him in the same commemorative sacrifice. We are to regard the Eucharistic Sacrifice as on a line with our Lord's offering in heaven. Upon this subject, read what has been already said on pages 18, 19.

The Eucharistic Sacrifice is to be regarded as the supreme act of Christian worship. As the great memorial of our Saviour, the Eucharistic Sacrifice is offered for four ends,—1. For the worship of almighty God. 2. In thanksgiving for mercies. 3. For pardon of sins. 4. For obtaining all necessary graces and blessings for the whole Church, both on earth and in paradise.

The Eucharistic Sacrifice can only be celebrated by the Church, through the ministry of a bishop or a priest, who offers the Sacrifice as the representative of the people. It is the duty of the people to co-operate with the bishop or the priest, in offering the Eucharistic Sacrifice.

iii. *The Eucharistic Feast,*

commonly called

The Holy Communion.

Our Blessed Lord ordained the Sacrament of the Eucharist in order that we might be able on earth to plead his sacrifice before the face of God, even as he does in heaven. But there was a further object of supreme importance, viz., that he might feed our souls with his body and blood. To this end, he has given to his Church authority to consecrate, by the power of his Holy Spirit, bread and wine to become his body and blood. When we receive the bread and the wine thus consecrated, we verily and indeed receive his sacred flesh and blood. Our Lord's presence in the Holy Communion is a spiritual presence. By this we are not to understand that which is unreal or figurative, but a presence which is not merely local, natural, or material. Jesus Christ is present in the Holy Communion not in a corporal or natural manner, not locally as if he descended from heaven upon our altars; but sacramentally and spiritually, after the manner of a spirit. Our Lord is present in the Sacrament, under the outward sign or form of bread and wine, in a manner which is beyond our understanding. As truly as we see with the eye of sense the consecrated bread and wine; so truly do we behold with the eye of faith Jesus Christ present in our midst, to feed us with his body and blood, sacramentally identified with the bread and wine. His presence is sacramental; and it is a holy mystery, to be received by faith.

The body and blood of Christ are given, taken, and eaten, in the Holy Communion, after an heavenly and spiritual manner. That is to say, they are not received sensibly, nor perceived by our natural senses, as earthly food is. Christ is received by the soul, that part of us which has communion with spiritual and heavenly things. In order to receive the Holy Communion usefully and profitably, we must approach it in repentance and faith.

The reader will learn most about the Holy Communion by referring to our Lord's words recorded in the sixth chapter of the Gospel according to St. John. The reception of the Holy Communion is necessary to salvation; because our Lord has said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The benefits which we receive by partaking of the Holy Communion are, the strengthening and refreshing of our souls by the body and blood of Christ.

Whilst the Two Greater Sacraments, Baptism and Communion, are necessary for all men in general: the five lesser sacraments, of which we are now about to read, are necessary only for particular persons and states of life. The lesser sacraments are visible signs of invisible grace, and they form part of the divine plan for our safety and perfection, according to our needs and conditions in life.

III. Confirmation.

Confirmation is the sacred ordinance in which the baptized receive the Holy Ghost in the fulness of his gifts, in order that they may be strong and perfect Christians. It is regarded as the perfection and completion of Baptism. Confirmation is thought to have been instituted by Jesus Christ, because the apostles administered it immediately after the day of Pentecost. Confirmation is administered by the bishop, who prays for the seven gifts of the Holy Ghost, and lays his hands on those who come to be confirmed.

The seven gifts of the Holy Spirit are,—

1. *Wisdom*, to aid us in our search after God.
2. *Understanding*, to lead us to a knowledge of the truth.
3. *Counsel*, to help us to discern the right path.
4. *Ghostly Strength* to enable us to do what is right.
5. *Knowledge*, to teach us the will of God.
6. *True Godliness*, to help us to lead good lives.
7. *Holy Fear*, to aid us in reverencing God as our Father.

The *gifts* of the Spirit are bestowed in order that we may bring forth the *fruits* of the Spirit.

The fruits of the Spirit are,—

Love, Joy, Peace,
Long-suffering, Gentleness, Goodness,
Faith, Meekness, Temperance.

Before persons are confirmed, the Church requires a renewal of the baptismal vows. The renewal of these vows is no necessary part of Confirmation. No new vows are made at Confirmation, for the baptismal vows are binding from the moment they are made at Baptism. We are to regard Confirmation as imparting grace to help us to keep the old vows made at Baptism.

Confirmation, like Baptism, can be received but once in a lifetime, since it imprints a character or mark upon the soul, which can never be effaced.

IV. Penance.

Penance is a sacred ordinance whereby sins committed after Baptism may be remitted. This ministry of the remission or forgiveness of sins is known by the name of Absolution. The word 'absolution' means 'loosing.' Absolution is the loosing of the chains of sin, together with the solemn declaration of God's forgiveness of the penitent. Jesus Christ, as the Son of man, declared that he had "power on earth to forgive sins," and he gave authority to his Church to carry on his blessed work of reconciling sinners to God. To the apostles he said, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained." These words are repeated by the bishop to every priest at his ordination. St. Paul says that "God hath reconciled us to himself by Jesus Christ, and hath given to us" (i.e. the Christian priesthood) "the

ministry of reconciliation, . . . and hath committed to us the word of reconciliation." In absolution the sinner receives an authoritative assurance of the divine forgiveness, through the ministry of the Church. "God hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins." Thus, the English Church teaches that her priests have not only the "power" to give absolution, but that they have also received from God the "commandment" to do so.

The most direct and solemn form of absolution in the Prayer Book is that which is found in the Office for the Visitation of the Sick. The priest is directed to move or urge the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter: after which confession, the priest is instructed to absolve him thus: "Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Before absolution can be given, repentance is required. Sin can be pardoned only through the mercy of God, and the merits and death of our Saviour Jesus Christ. The work of repentance is to render the sinner capable of receiving God's pardon. Upon the subject of repentance, the reader is referred to the Third Part of this book.

V. Holy Order.

Holy Order is the sacred ordinance in which power and grace is given by God to the ministers or clergy of the Church, to enable them to perform their sacred duties. The power and the grace to act as ministers of the Church comes from Jesus Christ, who first gave this power and grace to the apostles, to hand on to the bishops, and through them to the priests of the Church.

The clergy are set apart by the laying on of hands and prayer, and the gift of the Holy Spirit, to apply to men the blessings which flow from the Incarnation. They are the representatives of Jesus Christ as the prophet, priest, and king of his Church. They also represent the Christian people to God, as their delegates and leaders. The clergy are the successors of the apostles, to whom our Lord said, "Lo, I am with you alway, even unto the end of the world." No man is a true and lawful minister of God, who cannot trace his commission to the apostles, through those whom they sent.

From the time of the apostles, there have been three orders of ministers in the Church—bishops, priests, and deacons. The special office of a bishop is to teach and to bear rule in the Church, and to administer the Sacraments, especially Holy Order and Confirmation. The special office of a priest is to teach, to baptise, to absolve, and to bless, and above all to celebrate the Holy Eucharist. The special office of a deacon is to assist the priest in divine service.

VI. Holy Matrimony.

Holy Matrimony, or Marriage, is the sacred ordinance which hallows the union of man and woman, and bestows upon them the grace to live together in godliness and love. Marriage is an honourable estate, instituted of God in the time of man's innocency, and is described by St. Paul as "a great mystery," and as a type of the union between Christ and his Church.

Marriage is a bond sealed by God, which nothing but death can break. In speaking of this bond, our Lord said,—"For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Marriage having this binding force, divorce is contrary to the divine institution. Unfortunately the State in this land, as in other countries, has placed itself at variance with the law of Christ and of his Church, both in the way in which it permits divorce, and also in sanctioning the marriage of divorced persons. A different opinion, it is true, exists in the Eastern Church, as to the lawfulness of an innocent person re-marrying after separation from a guilty partner. But the law of the Church of England, as expressed in the Marriage Service and in Canon cvii., is, that such re-marriage is contrary to the divine intention, death alone being regarded as the dissolver of the marriage-bond, setting the survivor free to marry again.

By the laws of the Church, based upon the Holy Scriptures, there are certain degrees of relationship, within which marriages are unlawful. A list of these is given on the last page of the Book of Common Prayer.

VII. Unction.

Unction is the anointing of the sick with oil in the name of the Lord, accompanied by prayer. This ordinance chiefly rests upon the authority of the apostle St. James, who says,—"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." By Unction, the sick are relieved and comforted in soul, and restored to bodily health if God sees fit.

Unction is to be administered by the elders or priests of the Church, and the oil used is previously blessed by the bishop. No office for the administration of Unction is provided in the Prayer Book; but as the Order for the Visitation of the Sick is a private office, there is nothing to hinder the Scriptural custom of anointing the sick, with the permission of the bishop, when any devout person may wish it.

Part Second.

Christian Devotion.

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Daily Prayers.

FIRST FORM.

Morning.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Come, Holy Ghost, and fill the hearts of thy faithful people, and kindle in them the fire of thy love.

Adoration.

O holy, blessed, and glorious Trinity, three persons in one God, I believe that thou art here present. I humbly adore thee, and worship thee with my whole heart.

Thanksgiving.

O my God, I yield thee hearty thanks and praise for all thy mercies. Thou hast made me. Thou hast redeemed me. Thou sanctifiest me. It is of thy goodness that I see the light of another day. I pray thee that I may spend it wholly in thy service; and I offer to thee all my thoughts, words, deeds, and sufferings, that they may be for thy glory; through Jesus Christ our Lord. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

Our Father.

The memorial of the Incarnation.

The angel said unto Mary, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

We beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

The Apostles' Creed.

I believe in God.

Acts of Faith, Hope, and Charity.

O my God, I believe that thou art one God in three persons, the Father, the Son, and the Holy Ghost; and I believe that God the Son was made man, and died for me upon the cross; and I believe all the truths which thou hast revealed to thy Church and in thy Word, for thou canst neither deceive nor be deceived.

O my God, relying upon thy infinite power and mercy, and the precious blood of my Lord and Saviour Jesus Christ, I hope to obtain the forgiveness of my sins, and everlasting life; and I resolve, by thy grace, to perform all that thou hast revealed to me of thy holy will.

O my God, because thou art of infinite goodness, and most worthy of all love, I desire to love thee with my whole heart, and above all things; and for thy sake to love my neighbour as myself.

✠ May the Lord bless me, and preserve me from all evil, and bring me, with all I love and for whom I

ought to pray, to life everlasting: and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Evening.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Adoration.

O almighty and eternal God, I believe that thou art here present. At the close of another day, I come before thee, my Creator, my Redeemer, my Sanctifier, to offer to thee the worship of my heart.

Thanksgiving.

O most merciful God, I thank thee for all the blessings which this day and through my whole life thou hast bestowed upon me a sinner. Praise and glory be to thee for ever and ever.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Lord's Prayer.

Our Father.

O God of infinite majesty, grant that I may now remember my sins against thee this day.

Here examine your conscience, using the questions on pages 60, 61.

Confession.

O my God, I grieve with all my heart that I have sinned against thee. I accuse myself of the wrong desires and thoughts to which I have given way . . . the wrong words which I have said . . . the wrong deeds which I have committed. . . . O God, make me truly sorry: forgive me these and all my past sins: give me, I pray thee,

grace to lead a better life; for the sake of Jesus Christ. Amen.

Intercession.

Almighty Father, I commend to thy mercy and protection all those for whom I ought to pray . . ., beseeching thee to supply all their needs, to comfort and support them in all their troubles, to deliver them from all evil, and to bring them safe to everlasting life; through Jesus Christ our Lord. Amen.

Visit, we beseech thee, O Lord, this house and family, and drive from it all the snares of the enemy. Let thy holy angels dwell herein, to keep us in peace, and may thy blessing be always upon us; through Jesus Christ our Lord. Amen.

✠ May the Lord bless me, and preserve me from all evil, and bring me and all I love to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

FORM OF SELF-EXAMINATION.

Does my conscience accuse me of anything specially wrong, against God, against my neighbour, against myself? Is there anything on my mind which makes me fear death? Have I neglected my prayers, or my other religious duties?

Have I been self-willed, proud, vain, overbearing?

Have I been jealous, or envious?

Have I been impatient, angry without a cause, unkind in thought, word, or deed, quarrelsome, unforgiving?

Have I been covetous, or discontented with my lot?

Have I been greedy in eating or drinking more than was good for me?

Have I been impure or immodest in desire, look, word, or act?

Have I been idle, or done my work badly?

Have I been deceitful, untruthful, used bad language?

Have I been dishonest?

Have I been ashamed of Christ, and of owning him as my Master?

SECOND FORM.

Morning.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Blessed be the holy and undivided Trinity, now and for evermore.

Come Holy Ghost, and fill the hearts of thy faithful people, and kindle in them the fire of thy love.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father.

We beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection. Amen.

I believe.

Almighty and everlasting God, give unto me the increase of faith, hope, and charity; and that I may obtain that which thou dost promise, make me to love that which thou dost command. Amen.

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought me to the beginning of this day; defend me in the same with thy mighty power; and grant that this day I fall into no sin, neither run into any kind of danger; but that all my doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

✠ In the Name of our Lord Jesus Christ, I go forth to my daily work; may he bless, guide, and defend me. Amen.

Evening.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.

May my evening prayer ascend up unto thee, O Lord:

And may thy mercy descend upon me.

Our Father.

I believe.

Examine your conscience, as to how you have passed the day; asking yourself, What have I done wrong in thought . . ., in word . . ., in deed . . .? What sin is most upon my mind? What sin do I most often fall into? Have I so fallen to-day? Then confess your sins to God, and say,

Grant, I beseech thee, merciful Lord, to thy servant pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

✠ In the Name of our Lord Jesus Christ, I lay me down to rest; may he bless, save, and defend me, and all I love; and bring me and them to everlasting life: and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

THIRD FORM.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Holy, Holy, Holy, Lord God of hosts,
Heaven and earth are full of thy glory:
Glory be to thee, O Lord most high.

Glory be to God the Father, who hath made me and all the world:
Glory be to God the Son, who hath redeemed me and all mankind:
Glory be to God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

O my God, I believe that thou art one God in three persons, the Father, the Son, and the Holy Ghost: and I believe that God the Son was made man, and died for me upon the cross. Do thou increase my faith.

O my God, I hope in thy goodness, and in the precious blood of Jesus Christ, for pardon of my sins, and for everlasting life. Do thou strengthen my hope.

O my God, I desire to love thee first, and above all things, and for thy sake to love my neighbour as myself. Do thou quicken my love.

O my God, most pure and holy, make me hate all my past sins, and give me grace never to offend thee any more.

✠ The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Morning Hymn.

I rise and raise my clasped hands to thee ;
Henceforth, the darkness hath no part in me,
Thy sacrifice this day ;
Abiding firm, and with a freeman's might
Stemming the waves of passion in the fight ;—
Ah, should I from thee stray,
My Christian name, the cross upon my brow,
Will be my shame, which are my glory now.
Thus I set out ;—Lord, lead me on my way.

Evening Hymn.

O holiest Truth, how have I lied to thee !
I vow'd this day thy festival should be :
But I am dim ere night.
Surely I made my prayer, and I did deem
That I could keep in me thy morning beam,
Immaculate and bright.
But my foot slipp'd ; and, as I lay, he came,
My gloomy foe, and robb'd me of heaven's flame.
Help thou my darkness, Lord, till I am light.

Prayer for every day in the week before *receiving the Holy Communion.*

O blessed Lord Jesus, who dost come even to us thy unworthy servants, in the blessed sacrament of thy body and blood, prepare us, we humbly beseech thee, to receive thee into our souls; give us true repentance for our past sins, true faith in thee who didst die on the cross to save us from our guilt, firm purpose to keep from all that displeases thee, and grace to forgive any who have offended us.

Lord, come to us to cleanse us.

Lord, come to us to heal us.

Lord, come to us to strengthen us.

And grant that, having received thee, we may not forget thee, or drive thee from our souls by carelessness of living, or any evil deed, but may remain faithful to thee for ever. Amen.

Prayer for every day in the week after *receiving the Holy Communion.*

We thank thee, O Lord God, who hast deigned to feed us with the precious body and blood of thy Son, our Saviour Jesus Christ, not because we deserve anything, but because thou art merciful and lovest us. And we pray thee, that this Holy Communion may not bring fresh guilt upon us, but may give us pardon and salvation; let it be unto us an armour of faith, and a shield of good resolution; let it help us to fight against all our sins and wrong desires; let it increase in us humility, obedience, patience, and all virtues; let it defend us against the assaults of the devil, and the bad suggestions of our own hearts; let it give us firm loyalty to thee, and a happy end; through Jesus Christ our Lord. Amen.

Prayers before Confirmation.

To be said often from the time notice is given to prepare for Confirmation, until the day you are confirmed.

O GOD, forasmuch as without thee I am not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule my heart; through Jesus Christ our Lord. Amen.

O LORD JESUS CHRIST, who according to thy promise didst send down thy Holy Spirit upon thy Church; Prepare my heart and soul, that they may become clean and fit to receive that same Holy Spirit in Confirmation. Lord, I am not worthy to receive this so great Gift, because of my sins. Help me to repent, and grant me pardon. Give me grace to come to Confirmation with that humility, faith, and devotion, which are pleasing to thee. Amen.

O HOLY SPIRIT, prepare my soul for thyself, and confirm me with thy sevenfold gifts. I desire to give myself to thee and to thy service. Let me evermore be subject to thee, that following thy holy guidance, I may never grieve thee. Amen.

Devotions for the Hours.

THE THIRD HOUR.

9 a.m.

Come, Holy Ghost, who ever one
Art with the Father and the Son,
Come, Holy Ghost, our souls possess
With thy full flood of holiness.

In word and deed, by heart and tongue,
With all our powers, thy praise be sung;
May love enwrap our mortal frame,
And others catch the living flame.

Almighty Father, hear our cry,
Through Jesus Christ our Lord most high,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

God, who about this hour didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

THE SIXTH HOUR.

Noon.

O God of truth, O Lord of might,
Who orderest time and change aright,

Brightening the morn with
golden gleams,
Kindling the noon-day's
fiery beams;

Quench thou in us the
flames of strife,
From passion's heat pre-
serve our life,
Our bodies keep from perils
free,
And give our souls true
peace in thee.

Almighty Father, hear our
cry,
Through Jesus Christ our
Lord most high,
Who, with the Holy Ghost
and thee,
Doth live and reign eter-
nally. Amen.

O most gracious Jesus, our Lord and our God, who, as at this hour, didst bear our sins in thine own body on the tree, that we being dead to sin might live unto righteousness, have mercy upon us, we beseech thee, both now and at the hour of our death; and grant unto us, thy humble servants, with all other Christian people who have this thy blessed passion in devout remembrance, a godly and peaceful life in this present world, and through thy grace eternal glory in the life to come, where with the Father and the Holy Ghost thou livest and reignest, ever one God, world without end. Amen.

THE NINTH HOUR.

3 p.m.

O God, of all the strength
and power,
Who dost, unmoved each
passing hour,
Through all its changes
guide the day,
From early morn to even-
ing's ray;

Brighten life's eventide with
light,
That ne'er shall set in
gloom of night;
Till we a holy death at-
tain,
And everlasting glory
gain.

Almighty Father, hear our cry,
Through Jesus Christ our Lord most high,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

Hear us, O Lord, and remember now the hour in which thou didst commend thy blessed spirit into the hands of thy heavenly Father; when, with a torn body, and a broken heart, thou didst show forth thy mercy by dying to deliver us from eternal death: and so assist us by that thy most precious death, that, dying unto the world, we may live only unto thee, and that at the hour of our departure from this mortal life, we may be received into thine everlasting kingdom, there to reign with thee, world without end. Amen.

MID-DAY PRAYER.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

O Lord, thou hast searched me out, and known me; thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before. Thou art about my path, and about my bed, and spiest out all my ways. For lo, there is not a word in my tongue, but thou Lord, knowest it altogether.

Glory be to the Father.

GRACE BEFORE AND AFTER MEALS.

Bless, O Lord, this food to our use, and us to thy service, for Jesus Christ's sake. Amen.

Thank God, for these and all his mercies, through Christ our Lord. Amen.

PRAYER BEFORE SERVICE.

Lord, I come into the presence of thy divine majesty to praise thy holy Name. Cleanse my mind from vain and wandering thoughts; enlighten my understanding, kindle my affections, that I may fitly offer to thee my sacrifice of prayer and praise, in the Name of Jesus Christ. Amen.

PRAYER AFTER SERVICE.

To thy mercy, O Lord, I commend this imperfect service which I have offered up to thee. Do thou, O Lord, atone for the weakness and defects of my prayers and praises, and offer them in union with thine own; who with the Holy Spirit ever livest to make intercession for us, our mediator and advocate. Amen.

Devotions for Repentance.

SELF-EXAMINATION.

A prayer before examination of conscience.

O Lord Jesus Christ, my advocate with the Father, before whose throne I must one day appear to give an exact account of my whole life; enlighten my mind by thy Holy Spirit, and give me an humble and contrite heart, that I may see wherein I have offended thee, and judge myself now with such justice, that then thou mayest judge me with mercy and pity. Amen.

Upon your knees, read slowly and thoughtfully the following form of self-examination. Make a note of the sins which you have committed, and the number of times you have been guilty of the greatest sins.

SINS AGAINST THE TEN COMMANDMENTS.

I. Pleased myself rather than God. Done wrong things to please others. Left right things undone for fear of others. Not done my duty lest I should be laughed at. Been ashamed of my religion. Pretended to be good, to make others think well of me. Been proud. Thought too much of myself. Presumed on God's mercy.

II. Missed my daily prayers: said them in bed for fear of being seen: said them care-

lessly and thoughtlessly. Neglected Holy Communion. Gone to church to see and meet people, instead of to worship God. Sat during prayers. Laughed, whispered, eaten in church. Not prayed for others. Not thanked God for his mercies.

III. Cursed. Sworn. Used Holy Scripture with irreverence. Joked on religious subjects. Been disrespectful towards God's ministers. Mocked others for being religious. Laughed at others for acts of reverence. Promised to keep a wrong thing secret.

IV. Spent Sundays, or holy-days, badly. Broken holy-days by excess of eating, merry-making. Spent money on Sunday without a cause. Stayed away from church. Persuaded others to stay away from church.

V. Disobeyed my parents, the clergy, my master, my mistress. Done things in their absence, which I should not have done in their presence. Been sulky and angry when punished. Deceived others. Been unkind or rude. Neglected to help my parents. Been impudent. Ridiculed old age, infirmity. Neglected the advice of my elders.

VI. Taken the life of another. Hated others. Wished evil to others. Quarrelled with my relations, friends. Provoked them to anger. Given way to passion. Been sullen, ill-natured, jealous. Refused to be friends with others. Done things to cause others pain. Been cruel to insects, animals. Taken pleasure in hearing evil of other persons, or in seeing others punished. Set a bad example. Tempted, or taught others to sin. Not tried to stop

others from sinning. Prevented others from doing right.

VII. Indulged impure thoughts. Listened to, or joined in, immodest conversation. Read of impure things. Committed shameful acts alone, or with others. Committed the deadly sin of adultery, fornication. Been lazy. Stayed too late in bed. Spent too much time and money upon dress. Been vain of my looks. Been greedy or dainty at meals. Been guilty of the awful sin of drunkenness. Neglected cleanliness.

VIII. Stolen money, or other things. Not restored what I have stolen, when I might have done. Not sought the owner of lost property. Been guilty of gambling. Injured the property of another. Cheated others. Passed bad money. Not given alms. Given away what I had no right to give. Not returned what I have borrowed.

IX. Told lies. Told lies to hide my faults. Been deceitful. Acted lies. Told but half the truth. Made false excuses. Broken promises. Added to the truth for my own glory. Listened to what was not meant for me to hear. Read other people's letters. Laid my faults on others. Let others be punished for my faults. Been ready to think evil of others. Put a bad meaning on their words or actions.

X. Been discontented with my lot. Been fretful. Grumbled at my food or dress. Longed for the dress, riches, or possessions of others. Wanted what I could not get without sin. Murmured when I had to do things which I disliked. Been greedy of notice or praise. Envied others.

You may not be able to go through all this form of self-examination at one time. Whenever you have made a part of your self-examination, say:

AN ACT OF SORROW AFTER SELF-EXAMINATION.

O my God, I repent with all my heart for having thus offended thee, who art infinitely good, loving, and gracious; therefore I will henceforth love and honour thee above all things. Forgive, almighty God, forgive, and have not my sins in remembrance. By the help of thy grace, I purpose never more to offend thee wilfully; but, confessing my sins, I will trust in thy infinite mercy, and in the sacred merits of the bitter passion and death of thy Son Jesus Christ. Amen.

CONSIDERATIONS TO EXCITE CONTRITION.

To every contrite sinner, sin is a painful wound; therefore, to confess without contrition, is to acknowledge the wound without feeling the pain. In fact, to dwell on our sins without due sorrow and grief for them is to repeat them. Contrition is godly sorrow—sorrow according to God—which flows from a true view of sin in its relation to God. When the heart is not utterly hardened, to see sin as God sees it, is to be contrite for sin.

It is upon the cross that God teaches us what he thinks of sin, and how sin affects him. The death of Jesus Christ was the result of sin. Sin, if it were possible, would destroy God. The sins which I have committed have been so many attempts to put God out of the way. Sin is a fearful thing. By my sins I have taken my own way in spite of God, and so denied him. Sin is awful rebellion against almighty God. By my sins I have joined in the wicked cry,

"Away with him, crucify him." By my sins I have driven in the nails which pierced my Lord, and held him to the cross. My sins formed part of the dense cloud which hid the face of God from Jesus, when he cried in his supreme agony, "My God, my God, why hast thou forsaken me?" God, because he is holy, is bound to hate sin; and if I am contrite, I shall hate sin too; and I shall shew my hatred of my sins by confessing and forsaking them.

Upon the cross God teaches not only his hatred of sin, but also his love for sinners. Yes; whilst he hates the sin, he loves the penitent sinner with a love stronger than death. "Inscribed upon the cross I see, in shining letters, God is love." In Christ crucified, we read the vastness of the divine love. "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." God's love, which the cross manifests, has ever been over me, even when I sinned against him; and all my sin has been in spite of his love. By my sins, I have again and again slighted and cast back the wondrous love of God. My sins have been so many unnatural blows aimed at the heart of God. God's great love is wounded by sin. Oh, the wretched heartlessness of my sins against so good and loving a Father! It is the thought of the love against which I have so often sinned, which should bring me to my knees before God in contrite confession.

Lord Jesus, make me to
hate my sins,
Because they crucified
thee.
Lord Jesus, make me to
love thee,
As thou hast loved me.

A CONFESSION OF SINS.

Almighty God, Father of our Lord Jesus

Christ, Maker of all things, Judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I, from time to time, most grievously have committed, by thought . . ., word . . ., and deed . . ., against thy divine majesty, provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord. Amen.

Add Psalm 51.

RESOLUTION OF AMENDMENT.

O my God, I am resolved, with the help of thy grace, to be more watchful over myself, to amend my failings, and to fulfil thy law. Look down on me with the eyes of thy mercy, O God, and blot out my sins, and strengthen me. Forgive me what is past, and through thine infinite goodness, keep me by thy grace from all my failings for the time to come; through Jesus Christ our Lord. Amen.

FORM OF CONFESSION BEFORE A PRIEST.

If you desire to make your confession before a priest, the following are the words which you should use as you kneel beside him in church.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

I confess to God the Father almighty, to his only begotten Son Jesus Christ, and to God the Holy Ghost, and before you his priest, that I have sinned exceedingly in thought, word, and deed, by my fault, my own fault, my own most grievous fault; especially I confess that I have committed these sins, . . .

Here name all the sins you have to confess. When you have told all that you can remember, say:

For these and all my other sins which I cannot now remember, I am heartily sorry, I firmly purpose amendment; I most humbly ask pardon of God; and of you, his priest, I beg for penance, advice, and absolution: wherefore I pray God the Father almighty, his only begotten Son Jesus Christ, and God the Holy Ghost, to have mercy upon me, and you, my father, to pray for me to the Lord our God. Amen.

Then wait for advice, and absolution if it be given to you. Listen carefully to all that the priest says. When he pronounces absolution, bow your head and receive humbly the message which God gives by his mouth.

THANKSGIVING FOR ABSOLUTION.

O most merciful God, who dost wholly put away the sins of those who truly repent, I pray thee to look upon me, thy unworthy servant, and accept my confession, for thy mercies' sake. I thank thee, O God and Father, that thou hast mercifully forgiven me all my sins. Give me grace to make a new beginning. Keep me

from falling back. Help me to go forward, and strengthen and uphold me to the end; through Jesus Christ our Lord.

PSALM CIII.

Praise the Lord, O my soul: and all that is within me praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits;

Who forgiveth all thy sin: and healeth all thine infirmities:

Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things: making thee young and lusty as an eagle.

The Lord is full of compassion and mercy: long-suffering, and of great goodness.

He will not alway be chiding: neither keepeth he his anger for ever.

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

Look how wide also the east is from the west: so far hath he set our sins from us.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made: he remembereth that we are but dust.

The days of man are but as grass: for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

Even upon such as keep his covenant: and think upon his commandments to do them.

Glory be to the Father.

Remember that amendment of life is a necessary part of repentance, and that it is the test of a true repentance. Be careful to perform the penance which has been given you.

Devotions before Communion.

PRAYERS FOR THE WEEK BEFORE RECEIVING HOLY COMMUNION.

SUNDAY.

Direct your intention.

O Lord Jesus Christ, King of everlasting glory, behold, I desire to come to thee, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory and the good of my soul. I desire to receive thee, because it is thy desire to give thyself to me, and thou hast so ordained: blessed be thy Name for ever. I desire to come to thee, like Magdalene, that I may be delivered from all my sins, and embrace thee, my only good. I desire to come to thee, that I may be united to thee, that I may henceforth abide in thee, and thou in me; and that nothing in life or death may ever separate me from thee.

MONDAY.

Commemorate the passion of Christ.

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches, the scoffs and affronts, all the blows and buffets thou

hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross, for my sins and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection and triumphant ascension. I adore thee and give thee thanks, for all thou hast done and suffered for us; and for giving us, in the blessed sacrament, this pledge of our redemption, this body and blood which was offered for us.

TUESDAY.

Make an act of faith.

I most firmly believe, Lord Jesus, that in this holy sacrament thou art present verily and indeed; that here is thy body and blood, thy soul, and thy divinity. I believe that thou, my Saviour, true God and true man, art in this sacrament, with all thy treasure; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us in thy word, and by thy Church.

WEDNESDAY.

Make an act of humility.

O my God, how shall I dare approach thee? so unclean a sinner to such infinite purity and sanctity? My soul is covered with leprosy, how shall I presume to embrace thee? How shall I venture so much as to lift up my eyes to thee, much more to receive thee within my breast? I tremble at the warning, "he that

receiveth unworthily, receiveth his own condemnation;" for I cannot but acknowledge myself infinitely unworthy; nor should I dare ever to come to thee, were I not encouraged by thy infinite goodness and mercy. It is in this mercy, that I put my whole trust; and it is in this confidence alone, that I presume to draw nigh to thee. Grant that it may be with a contrite and humble heart; for this, I know, thou wilt not despise.

THURSDAY.

Make an act of contrition.

O Lord, I detest, with my whole heart, all the sins by which I have offended thy divine Majesty, from the first moment I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. Hear me, O Lord, by that infinite love by which thou hast shed thy blood for me. Oh, let not that blood be shed in vain! I hate my sins, because they are an offence to thy infinite holiness. By thy grace I will never again commit them. I am sorry for them, and will be sorry for them as long as I live; and according to the best of my power, will make amends for them. Forgive me, my God, for thy mercy's sake; pardon all that is past; and be thou my keeper for the time to come, that I may never more offend thee.

FRIDAY.

Make an act of love.

O Jesus, the Lord of my heart and the Life of my soul, as the hart pants for the fountains of water, so does my soul pant for thee, the fountain of life. I am full of joy at the near

prospect of going into the house of the Lord; or rather, that thou art about to come into my house and take up thy abode with me. Oh, happy moment, when I shall be admitted to the presence of the living God, whom my soul desires to receive! Come, Lord Jesus, and take full possession of my heart, and abide with me for ever. I offer my heart to thee without reserve; I desire to consecrate it eternally to thee. I desire to love thee with my whole soul, above all things. It is nothing less than infinite love that brings thee to me: help me then to give thee love for love.

SATURDAY.

Humbly beg God's grace.

O my God, thou knowest my poverty and misery, and that of myself I can do nothing. But since thou art so good as to invite me thus to thyself, add this one more bounty to the rest. Prepare me for thyself. Cleanse my soul from its stains, clothe it with the wedding garment of love, adorn it with all virtues, and make it a fit abode for thyself. Drive sin and the devil far from this dwelling, which thou art pleased to choose for thyself; that this heavenly visit, which thou designest for my salvation, may not, by my unworthiness, be perverted to my own condemnation. Save me from being guilty of thy body and blood, by an unworthy communion. For the sake of this same precious blood, which thou hast shed for me, deliver me, O Lord, from so great an evil.

SELF-EXAMINATION BEFORE COMMUNION.

"Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Prayer before self-examination.

O Lord God, who lightenest every man that cometh into the world, enlighten my mind, I pray thee, with the light of thy truth, that I may fully know my sins and shortcomings; and give me grace to confess them with true sorrow of heart, and firm purpose of amendment of life.

Form of self-examination.

CONCERNING GOD. Have I neglected the duties of religion, omitted morning or evening prayer, prayed hurriedly, thoughtlessly and without effort? Have I spent Sunday badly, stayed away from church and Communion without due cause? Have I practised self-denial on fasting days? Have I given alms according as God has blessed me? Have I gambled? Have I used God's Name lightly, spoken irreverently of holy things, been untruthful or deceitful? Have I done my best? Have I failed in my duty for fear of man, through self-interest or love of the world? Have I been zealous for God's honour, reproving sinners when it was my duty, using opportunities of advancing Christ's kingdom amongst men? Have I borne with patience and resignation the troubles which God has permitted? Have I promptly put out of my heart thoughts of unbelief, distrust of God, presumption or despair? Is my religion a reality?

CONCERNING MY NEIGHBOURS. Have I disobeyed my parents and superiors, been disrespectful to them, refused their advice? Have I been conceited and rebellious when told of my faults? Have I been true and just in my dealings with others? Have I hurt anyone by word or deed, by bad example, by not restraining them from sin? Have I taken pleasure in hearing ill of others? Have I taken away their good name, spread evil reports, made mischief between others? Have I judged others harshly, and not made the best of them? Have I borne with the infirmities and imperfections of others, and made allowances for them? Have I provoked others, been unjust to those under me? Have I apologised to others when I have been in the wrong? Have I been unforgiving. Have I recognised my responsibility to those younger than myself, and to those placed under my care? Have I used my influence aright? Do I commend religion to others?

CONCERNING MYSELF. Have I loved the praise of men more than the praise of God? Have I taken credit for what was not my due? Have I been mean, or acted from low and selfish motives? Have I been obstinate, in refusing good advice, in taking my own way? Have I been self-assertive? Have I been lazy, idle, or luxurious? Have I given way to impurity of any kind? Have I set a guard on my tongue, and kept my words in check? Have I been immoderate in food, drink, dress, or recreation? Have I lost command of myself in any way? Have I

gone with companions or to places which are dangerous to me? Does my religion make me happy?

Prayer after self-examination.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

PSALM CXXX.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Glory be to the Father.

Preparation for Communion.

PSALM LXXXIV.

O how amiable are thy dwellings: thou Lord of hosts!

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my king and my God.

Blessed are they that dwell in thy house: they will be alway praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

Who going through the vale of misery use it for a well: and the pools are filled with water.

They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

Behold, O God our defender: and look upon the face of thine Anointed.

For one day in thy courts: is better than a thousand.

I had rather be a door-keeper in the house of my God: than to dwell in the tents of ungodliness.

For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

O Lord God of hosts: blessed is the man that putteth his trust in thee.

Glory be to the Father.

PSALM CXXX.

Out of the deep have I called unto thee, O Lord; Lord, hear my voice.

O let thine ears consider well: the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeem Israel: from all his sins.

Glory be to the Father.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father.

I said, Lord, be merciful unto me;

Heal my soul, for I have sinned against thee.

Turn thee again, O Lord, at the last;

And be gracious unto thy servants.

Let thy merciful kindness, O Lord, be upon us;

As we do put our trust in thee.

Let thy priests be clothed with righteousness;

And thy saints sing with joyfulness.

Cleanse thou me from my secret faults;

And keep thy servant also from presumptuous sins.

O Lord, hear my prayer;

And let my crying come unto thee.

Most gracious God, incline thy merciful ears to our prayers, and enlighten our hearts with the grace of the Holy Spirit, that we may worthily approach thy holy mysteries, and love thee with an everlasting love.

O Lord, we beseech thee, may the Comforter, who proceedeth from thee, illuminate our minds, and lead us, as thy Son hath promised, into all truth.

O Lord, we beseech thee, may the power of the Holy Ghost be with us, and most mercifully cleanse and purge our hearts, and defend us from all adversities.

Cleanse our consciences, we beseech thee, O Lord, by thy visitation, that thy Son, our Lord Jesus Christ, when he cometh, may find in us a mansion prepared for himself;

Through the same Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Spirit, ever one God, world without end. Amen.

The Communion Service

with private devotions for those who are prepared to communicate.

BEFORE THE SERVICE.

✠ In the Name of the Father, and of the Son and of the Holy Ghost.

Direction of the Intention.

O Almighty Lord of heaven and earth, I, an unworthy sinner, desire to offer to thee, in the name of thy whole Church, the mystical and commemorative sacrifice of thy Son Jesus Christ, in union with his heavenly pleading of the one true sacrifice which he offered to thee on earth.

I desire to offer this great commemoration of the life and death of my Saviour, *first*, for thine own honour, praise, adoration, and glory: *secondly*, in thanksgiving for all thy mercies bestowed in him upon the whole Church, and specially for those bestowed upon me the most unworthy of all: *thirdly*, for obtaining pardon of

my sins, and those of all others for whom I ought to pray: and, *lastly*, for obtaining all graces and blessings for myself and the mystical body of thy Son, that such as are yet alive may finish their course with joy, and that such as are dead in the Lord may rest in peace and hope, and rise in glory: for the Lord's sake, whose life and death we are now about to commemorate.

With this intention, I offer to thee, O my God, the Holy Communion of the body and blood of thy Son our Lord Jesus Christ, which I am now about to receive.

When the priest comes in, say the following—

PSALM XLIII.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul: and why art thou so disquieted within me?

O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord. Amen.

The beginning of the Service.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

God spake these words and said: I am the Lord thy God; Thou shalt have none other gods but me.

Lord have mercy upon us, and incline our hearts to keep this Law.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above; or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

Lord have mercy, etc.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Lord have mercy, etc.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

Lord have mercy, etc.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord have mercy, etc.

Thou shalt do no murder.

Lord have mercy, etc.

Thou shalt not commit adultery.

Lord have mercy, etc.

Thou shalt not steal.

Lord have mercy, etc.

Thou shalt not bear false witness against thy neighbour.

Lord have mercy, etc.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*,

our King, and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; And that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King, and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth peace and godliness; Grant this O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Here follow the Collect, Epistle, and Gospel of the day.

When the priest gives out the Holy Gospel, stand up and say,

✢ Glory be to thee, O Lord.

THE CREED.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of life, who proceedeth from the Father and the Son, who with the

Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe One Catholic and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

An offertory sentence is here read, and the alms are collected.

When the priest presents the alms, say,

Receive, O heavenly Father, the alms of thy people, as thou didst the alms of Cornelius, and the widow's mites, and accept them through Jesus Christ our Lord. Amen.

When the priest places the bread and wine on the altar, say,

Receive, O heavenly Father, this oblation, which we offer to the praise and glory of thy holy Name, and the benefit of all thy holy Church.

THE PRAYER FOR THE CHURCH.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to accept our Alms and

Oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governours, and specially thy servant GEORGE our King; that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: And to all thy people give thy heavenly grace, and specially to this congregation here present, that with meek heart and due reverence, they may hear, and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble,

sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE EXHORTATION.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy sacrament to your comfort: and make your humble confession to Almighty God, meekly kneeling upon your knees.

THE CONFESSION.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, We acknowledge and bewail Our manifold sins and wickedness, Which we from time to time Most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation

against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us, The burden of them is intolerable, Have mercy upon us, Have mercy upon us most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

THE ABSOLUTION.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

THE PREFACE.

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

On the Great Feasts, special words are used here.

Upon Christmas day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

Upon Easter day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord, for he is the very paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon Whitsun day, and six days after.

THROUGH Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down, as at this time, from heaven

with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

Upon the Feast of Trinity only.

WHO art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

Therefore with Angels and Archangels, and with all the Company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

THE SANCTUS.

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Here say privately,

✝ Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

MOST merciful God, look graciously upon the gifts now lying before thee, and send down thy Holy Spirit upon this sacrifice, that he may make this bread the body of thy Christ, and this cup the blood of thy Christ; that they may be to us who partake of them for the sanctification of soul and body, unto life everlasting. Amen.

THE PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

The Prayer of Consecration.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; THIS IS MY BODY WHICH

IS GIVEN FOR YOU, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: Do this as oft as ye shall drink it in remembrance of me. *AMEN.*

Be careful to say 'Amen' *at the end of the Consecration Prayer, and so join in the action of the priest.*

Acts of Worship.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Thee we adore, O hidden Saviour, thee,
Who in thy Sacrament dost deign to be;
Both flesh and spirit at thy presence fail,
Yet here thy presence we devoutly hail.

O blest memorial of our dying Lord,
Who living bread to men doth here afford!
O may our souls for ever feed on thee,
And thou, O Christ, for ever precious be.

Fountain of goodness, Jesu, Lord and God,
Cleanse us, unclean, with thy most cleansing blood;
Increase our faith and love, that we may know
The hope and peace which from thy presence flow.

O Christ, whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on thee unveiled, and see thy face,
The vision of thy glory and thy grace. Amen.

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Grant us thy peace.

Act of Oblation.

Accept, O eternal Father, this Holy Sacrifice, which we offer to thee in union with the Sacrifice which thy Son, Jesus Christ our Lord, offered upon earth, and which he ever presents in heaven; and grant that it may avail for myself . . . and for all others living . . . and departed . . . on whose behalf it is now offered, through the same thy Son, Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, now and ever. Amen.

When the priest is ready to administer the Holy Sacrament, leave your gloves and book in your place, and approach the altar with great reverence. Kneel upright, with your head bent, close to the person kneeling next to you. When the priest delivers the Sacrament of the Lord's body, place your right

hand across your left, and hold both well up. Guide the cup with both hands to your mouth, drinking but a few drops. On no account wipe your mouth after receiving. Leave the altar as soon as the next person has received.

Before reception say,

What shall I render unto the Lord, for all the benefits he hath done unto me?

I will receive the bread of heaven and the cup of salvation, and call upon the Name of the Lord.

Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and thy servant shall be healed.

On leaving the altar say,

Thanks be to God, for his unspeakable Gift.

On returning to your place, kneel, and say,

Soul of Christ, sanctify me,
Body of Christ, save me,
Blood of Christ, refresh me,
Water from the side of Christ, wash me,
Passion of Christ, strengthen me,
O good Jesu, hear me,
Within thy wounds hide me,
Suffer me not to be separated from thee,
From the malicious enemy defend me,
In the hour of my death, call me
And bid me come to thee,
That with thy saints I may praise thee
For ever and ever.
Amen.

I give thee humble and hearty thanks, most merciful Father, that thou hast now fed me with the most sacred food of the body and blood of Christ. And I humbly beseech thee to grant that this Sacrament which I have received may not be for my condemnation, but for my salvation unto eternal life, through Jesus Christ, our Lord.

O almighty and everlasting God, my Lord Jesus Christ, be merciful to my sins through my reception of thy body and blood. For thou hast said, Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him. Wherefore I humbly pray thee to make me a clean heart, and to renew a right spirit within me, to deliver me from all the snares of the devil, and to cleanse me from all my faults (*especially* . . .), that so I may be partaker of thy heavenly joys; who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Jesus, gentlest Saviour,
God of might and power,
Thou thyself, art dwelling
In us at this hour.

Nature cannot hold thee,
Heaven is all too strait
For thine endless glory,
And thy royal state.

Yet the hearts of children
Hold what worlds cannot,
And the God of wonders
Loves the lowly spot.

Jesus, gentlest Saviour,
Thou art in us now;
Fill us full of goodness,
Till our hearts o'erflow.

Multiply our graces,
Chiefly love and fear,
And, dear Lord! the chiefest,
Grace to persevere.

Oh, how can we thank thee
For a gift like this,
Gift that truly maketh
Heaven's eternal bliss?

May thy body, O Lord, which I have eaten, and thy blood which I have drunk, hallow my body and soul; and grant that no stain of sin may abide within me. Amen.

THE LORD'S PRAYER.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

THE PRAYER OF OBLATION.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable holy and lively

sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this

THE THANKSGIVING.

ALMIGHTY and everlasting God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death

and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE GLORIA IN EXCELSIS.

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee. We glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. ✢ Amen.

THE BLESSING.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Say the following Thanksgiving for the Gift you have received, before leaving the church.

Thanksgiving after Communion.

SONG OF THE THREE CHILDREN.

O ye priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Psalm cl.

O praise God in his holiness: praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let everything that hath breath: praise the Lord.

St. Luke ii. 29.

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father.

Let us bless the Father, and the Son, and the Holy Ghost;
Let us praise him and magnify him for ever.
Blessed art thou, O Lord, in the firmament of heaven;
Above all to be praised, and glorified for ever.
The almighty and merciful Lord guard us and give us his blessing;
Amen.
Enter not into judgment with thy servant, O Lord;
For in thy sight shall no man living be justified.
Turn us again, O Lord God of hosts;
Shew the light of thy countenance, and we shall be whole.
Lord, hear my prayer;
And let my crying come unto thee.

O God, who for thy three servants didst assuage the flames of fire; Mercifully grant that the flames of sin may not kindle upon us thy servants.

Lord, burn with the fire of thy Holy Spirit, our reins and our hearts, that we may serve thee with chaste body and please thee with pure mind.

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help: that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Christ our Lord. Amen.

Devotions after Communion.

PRAYERS FOR THE WEEK AFTER RECEIVING HOLY COMMUNION.

MONDAY.

O Almighty God, and heavenly Father, I return thee thanks and praise for all thy mercies vouchsafed unto me, and particularly for the gift of that holy sacrament, which thy Son has appointed as a memorial of his death and sufferings, and for the support and nourishment of our souls. I confess, O Lord, that I have not received it with suitable love and devotion towards thee. Forgive, O Lord, the weakness and imperfection of this my service: increase my faith, enliven my heart with a constant and thankful affection towards thee, and enable me by thy Holy Spirit to fulfil the promises of obedience, which I have now made to thee. Make me watchful over my thoughts, words, and actions; grant that I may lead a godly, righteous, and sober life, following the example of my blessed master, Jesus Christ, and placing my whole trust in his merits for pardon of my sins: that when he shall come to judge the world, I may be found clothed with his righteousness, and be received into thy heavenly kingdom.

TUESDAY.

O Jesus, blessed Guest, who hast deigned to come under the roof of thy unworthy servant, drive away from my mind and heart all vain thoughts and imaginations, that my soul may rest in the thought and love of thee alone. Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. How wonderful is thy Name, how great is thy mercy! What shall I render unto thee, O Lord Jesus, for all the benefits which thou hast bestowed upon me in this holy sacrament? Praise the Lord, O my soul, and all that is within me, praise his holy Name.

WEDNESDAY.

Praise the Lord, O my soul, and all that is within me, praise his holy Name. Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sin, and healeth all thine infirmities; who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness; who satisfieth thy mouth with good things, making thee young and lusty as an eagle. Glory be to the Father.

THURSDAY.

I render thanks to thee, good Lord, benefactor of my soul, because thou hast made me partaker of thy heavenly and life-giving mysteries. What can I render unto thee, O my God, for verily, I am less than all thy gifts. O most merciful God, receive therefore the praises and thanksgivings which thy Son our Saviour in his sacred humanity offered to thee. Receive the praises which he offered to thee from the moment of his

incarnation, throughout the whole course of his life. Receive the thanksgivings which, in instituting this blessed sacrament, he offered unto thee, in the person and in the name of us all.

FRIDAY.

Thine, O Lord, are all things in heaven and on earth. I desire to offer myself, my spirit, my soul, my body, to be a willing sacrifice to thee, and to continue thine for ever. O Lord, in the simplicity of my heart, I offer myself unto thee, in humble submission, for a sacrifice of perpetual praise. Receive me, O eternal Father, with the oblation of the precious body and blood of thy Son my Saviour, which he made upon the cross, and which I, through him, have commemorated in this holy sacrament.

SATURDAY.

Almighty God, I most heartily thank thee, for that thou hast vouchsafed to feed me with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and hast assured me thereby of thy favour and goodness towards me; and that I am a very member incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and am also heir through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And I most humbly beseech thee, O heavenly Father, so to assist me with thy grace, that I may continue in that holy fellowship, and do all such good works as thou hast prepared for me to walk in; through Jesus Christ our Lord.

The Communion Service

with private devotions for those who are not prepared to communicate.

Our Lord Jesus Christ instituted the Holy Eucharist, in order to give us the means of pleading his life and death before God, and of feeding upon the spiritual food of his most blessed body and blood. The Communion Service is therefore not intended for those who, having been confirmed, never receive the Holy Sacrament. But there are times when Christians may not be prepared to receive; and, on such occasions, they do well to take part in the Supreme Act of Worship, by making the continual remembrance of the sacrifice of the death of Christ before the eternal Father; using the prayers which refer to reception as intercessions for the communicants, and with a view to their next communion. The Communion Service is here printed, with private devotions suitable to such occasions.

BEFORE THE SERVICE.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost.

Direction of the Intention.

O Almighty Lord of heaven and earth, I, an unworthy sinner, desire to offer to thee, in the name of thy whole Church, the mystical and commemorative sacrifice of thy Son Jesus Christ, in union with his heavenly pleading of the one true sacrifice which he offered to thee on earth.

Vouchsafe to accept this great commemoration of the life, passion, death, resurrection, and ascension of Jesus Christ, which I make in obedience to his command: *first* to the honour, glory, and praise of thy holy Name: *secondly*, in acknowledgment of thy supreme excellence, and dominion over all creatures: *thirdly*, in thanksgiving for all thy benefits bestowed on me and all mankind: *fourthly*, for obtaining forgiveness of all my sins and those of the whole world: *fifthly*, for obtaining the grace I stand in need of . . . and *lastly*, for the good of all thy faithful servants, living and departed. Hear me, I humbly beseech thee, O Father, for the sake of thy Son Jesus Christ, our Lord. Amen.

Take away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord. Amen.

The beginning of the Service.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

THE TEN COMMANDMENTS.

God spake these words and said: I am the Lord thy God; Thou shalt have none other gods but me.

Lord have mercy upon us, and incline our hearts to keep this Law.

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above; or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my commandments.

Lord have mercy, etc.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Lord have mercy, etc.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

Lord have mercy, etc.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord have mercy, etc.

Thou shalt do no murder.

Lord have mercy, etc.

Thou shalt not commit adultery.

Lord have mercy, etc.

Thou shalt not steal.

Lord have mercy, etc.

Thou shalt not bear false witness against thy neighbour.

Lord have mercy, etc.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of thy chosen servant GEORGE, our King, and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; And that we

and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of GEORGE thy servant, our King, and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth peace and godliness; Grant this O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Here follow the Collect, Epistle, and Gospel of the day.

When the priest gives out the Holy Gospel, stand up and say,

✠ Glory be to thee, O Lord.

THE CREED.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe One Catholic and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

An offertory sentence is here read, and the alms are collected.

When the priest presents the alms, say,

Receive, O heavenly Father, the alms of thy people, as thou didst the alms of Cornelius, and the widow's mites, and accept them through Jesus Christ our Lord. Amen.

When the priest places the bread and wine on the altar, say,

Receive, O heavenly Father, this oblation, which we offer to the praise and glory of thy holy Name, and the benefit of all thy holy Church.

THE PRAYER FOR THE CHURCH.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully to accept our Alms and Oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes,

and goverнours, and specially thy servant *George* our King; that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments: And to all thy people give thy heavenly grace, and specially to this congregation here present, that with meek heart and due reverence, they may hear, and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

THE EXHORTATION.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy sacrament to your comfort: and make your humble confession to Almighty God, meekly kneeling upon your knees.

THE CONFESSION.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, We acknowledge and bewail Our manifold sins and wickedness, Which we from time to time Most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us, The burden of them is intolerable, Have mercy upon us, Have mercy upon us most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

THE ABSOLUTION.

ALMIGHTY God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me all that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

Lift up your hearts.
We lift them up unto the Lord.
Let us give thanks unto our Lord God.
It is meet and right so to do.

THE PREFACE.

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

On the Great Feasts, special words are used here.

Upon Christmas day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

Upon Easter day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord, for he is the very paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, etc.

Upon Ascension day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, etc.

Upon Whitsun day, and six days after.

THROUGH Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

Upon the Feast of Trinity only.

WHO art one God, one Lord, not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

Therefore with Angels and Archangels, and with all the Company of heaven, we

laud and magnify thy glorious Name, evermore praising thee, and saying:

THE SANCTUS.

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Here say,

✝ Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Most merciful God, look graciously upon the gifts now lying before thee; and send down thy Holy Spirit upon this sacrifice, that he may make this bread and this cup the body and blood of thy Christ. Amen.

THE PRAYER OF HUMBLE ACCESS.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

The Prayer of Consecration.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; THIS IS MY BODY WHICH

IS GIVEN FOR YOU, do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: Do this as oft as ye shall drink it in remembrance of me. *AMEN.*

Be careful to say 'Amen' *at the end of the Consecration Prayer, and so join in the action of the priest.*

After the Consecration.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory and dominion for ever and ever. Amen.

Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Have mercy upon us.

O Lamb of God, that takest away the sins of the world, Grant us thy peace.

O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we thy humble servants do celebrate, and make here before thy divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving.

Especially we commend unto thy merciful goodness this congregation, which is here assembled in thy Name, to celebrate the commemoration of the most glorious death of thy Son.

And here we do give unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and, chiefly, in the glorious and most blessed virgin Mary, mother of thy Son Jesus Christ, our Lord and God, and in the holy patriarchs, prophets, apostles, and martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace; grant unto them, we beseech thee, thy mercy, and everlasting peace, and that at the day of the general resurrection, we, and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. Amen.

And now, O Father, mindful of the love
That bought us, once for all, on Calvary's tree,
And having with us him that pleads above,
We here present, we here spread forth to thee
That only offering perfect in thine eyes,
The one true, pure, immortal sacrifice.

Look, Father, look on his anointed face,
And only look on us as found in him;
Look not on our misusings of thy grace
Our prayer so languid, and our faith so dim;
For lo! between our sins and their reward
We set the passion of thy Son our Lord.

And then for those, our dearest and our best,
By this prevailing presence we appeal;
O fold them closer to thy mercy's breast,
O do thine utmost for their soul's true weal:
From tainting mischief keep them white and clear,
And crown thy gifts with strength to persevere.

On making a special petition.

O heavenly Father, look we pray thee on the face of the beloved Son, whose perfect Sacrifice we here present to thee, and, for the sake of his infinite merits, mercifully grant . . .

Pray for the unity of the Church.

O blessed Jesus, who saidst unto thine apostles, Peace I leave with you, my peace I give unto you, Regard not our sins, but the faith of thy Church; and grant unto her that peace and unity, which is agreeable to thy will; who livest and reignest, with the Father and the Holy Spirit, one God, world without end. Amen.

Intercede for the Parish.

O merciful God, cast thy bright beams of light upon thy Church in this place, that she may be a joy and praise amongst us. Prosper thine own work, that sinners may be converted unto thee, and that thy people may be built up in thy holy fear and love. Pour thy grace upon the priests of this parish, and upon all who aid them in the ministry of thy sanctuary, and do thou guide and keep them. Give thy blessing to our schools, and to all who teach thy children; and grant to all our young people, that they may walk before thee in purity of heart and holiness of life. Bless the church-wardens and the choir, and all who work for thy Church's benefit and the good of souls. Regard with thy favour all who receive the blessed sacrament of thy Son's body and blood; wean them from all their faults, and enable them to persevere in the narrow way unto their lives'

end. Turn from us all shame and reproach. Whatsoever privileges are wanting to us do thou in thy good time provide, and perfect those which we now enjoy. Grant us to live in godly unity and love together, until we meet before thy throne in heaven. Through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

THE PRAYER OF OBLATION.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present

unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable holy and lively sacrifice unto thee, humbly beseeching thee, that all we who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this

THE THANKSGIVING.

ALMIGHTY and everlasting God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom,

by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE GLORIA IN EXCELSIS.

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee, we bless thee, we worship thee. We glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. ✢ Amen.

THE BLESSING.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God almighty, ✠ the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

After the Blessing.

Accept, O heavenly Father, this holy sacrifice, which we have now offered unto thee, in union with the sacrifice which thy Son Jesus Christ our Lord offered upon the cross, and which he ever presents in heaven; and grant that it may avail for ourselves, and for all others living and departed, on whose behalf it has been offered; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. Amen.

O Jesu, Lord, remember,
When thou shalt come again,
Upon the clouds of heaven
With all thy shining train:

When every eye shall see thee
In Deity revealed,
Who oft' upon this altar
In silence art concealed:

Remember then, O Saviour,
I supplicate of thee,
That here I bowed before thee
Upon my bended knee,

That here I owned thy presence,
  And did not thee deny,
And glorified thy greatness,
  Though hid from human eye.

Accept, divine Redeemer,
  The homage of my praise ;
Be thou the light and honour,
  And glory of my days.

Be thou my consolation,
  When death is drawing nigh ;
Be thou my only treasure
  Through all eternity.

Part Third.

Christian Practice.

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The Theological Virtues.

We adore and worship God, and honour his divine perfections by the exercise of three principal virtues, namely, Faith, Hope, Charity. Of these three virtues St. Paul speaks in the words, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." These three virtues are known as the Theological Virtues, because God is the object of them: for it is God whom we believe in all matters of faith, in him we hope for grace and glory, him alone we love above all things. Faith has for its object the truth which God has revealed: Hope has for its object the gifts which God bestows: Charity has for its object God himself.

These virtues are necessary to our salvation. They both raise and perfect the edifice of the spiritual life, which is grounded on faith, advanced by hope, and perfected by charity. They are the key and entrance into life: for by faith, we behold God as our supreme happiness; by hope, we are urged on to seek it; by charity, we gain possession of it, and are united to God. Faith, hope, and charity begin and perfect all our good works, which without them cannot profit us: for "without faith, it is impossible to please God;" without hope, we can never be

rewarded; without charity our best actions are valueless. These three great virtues must therefore accompany us all through life. When we obtain our last end and happiness, faith and hope will cease, but charity always remains to be the life of the soul in eternity.

FAITH is the gift of God,—the virtue infused into our souls, by which we firmly believe all that God has revealed in Jesus Christ, and made known to us through the Scriptures, as they are interpreted by the Church. Faith rests on the truthfulness of God.

HOPE is the gift of God,—the virtue by which we expect that God will give us all things which are necessary to bring us to eternal life. Hope rests on the promises, the mercy, and the power of God.

CHARITY is the gift of God,—the virtue by which we love God above all things, because he is infinitely good, and our neighbour as ourselves for his sake. Charity rests on the infinite goodness of God, and grows by thankfulness for his love. "We love him, because he first loved us."

For Acts of Faith, Hope, and Charity, see pages 58, 63, 64.

The Cardinal Virtues.

It is of the four Cardinal Virtues that Solomon speaks in the words, "Wisdom teacheth Temperance and Prudence, Justice and Fortitude; which are such things, as men can have nothing more profitable in their life." They are practical virtues, which regulate our every-day life. They are called Cardinal Virtues, because they are the source from which other moral virtues spring.

The end of religion is virtue, without which we can neither please God, nor come to enjoy his presence in eternity. Virtue is a power which reigns in the soul, inclining and directing us to do good and to avoid evil. Virtue is essentially good, and renders those who follow it good, and their actions good also. God has given to each of us a free will to embrace virtue. It is through his grace that, in our fallen state, we practice virtue. A good will, which we cannot have without the grace of God, is the source of all good conduct.

PRUDENCE is the virtue of the understanding, which teaches us what to do, and what to avoid. It chooses right ends, and the best means of attaining them. Prudence is the key of true knowledge; it makes us wise in our own actions, and capable of giving counsel to others.

JUSTICE is the virtue of the will, by which we render to all their dues, and so regulate all our conduct towards others. The exercise of justice is threefold,—to God, to our neighbour, to ourselves. God claims his due, which is love and fear. Justice to our neighbour is to give every one his own, and to wrong no one. Justice to ourselves is to care for the salvation of our souls.

TEMPERANCE is the virtue which enables us to control ourselves. It teaches us to make a right use of our senses and desires, and of all God's gifts and creatures. By the exercise of temperance, we are enabled to moderate our natural appetites and passions, and to keep them within the bounds of reason.

FORTITUDE is the virtue which makes us brave in God's service, and enables us to overcome difficulties in the path of duty. Fortitude is the armour and fence of a Christian life, without which virtue is never secure. It gives us patience to endure the ills of life, and constancy to persevere to the end in the service of God.

The Beatitudes.

In the eight sayings known as the Beatitudes, our Lord Jesus Christ describes the leading features of the truly Christian character. He declares the blessedness of possessing certain dispositions of heart and will. Our Lord impresses upon his followers the primary importance of *being* something, in contrast to merely *doing* something. The beatitudes describe the character of those who, at the centre of their being, are in a right relation to God. Where the heart and will are in correspondence with God, *there* is the perfect Christian character, ready to manifest itself in holy conduct on all occasions and in all directions. The genuine Christian is one whose life is guided and controlled by the broad principles of the beatitudes. Our Lord, as our Example, lived the perfect life as described in the beatitudes.

I.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. The divine blessing is here attached not to poverty in this world's goods, but to poverty in spirit, or detachment from outward things. He who is truly poor in spirit can say—I am prepared to give up everything: I can go to any lengths in self-surrender, where God

calls me. Poverty in spirit is opposed to the desire of self-enrichment. Greedy, selfish, grasping inclinations find no room in the heart of one who is truly poor in spirit. Such an one already possesses the kingdom of heaven. "Having nothing, he possesses all things."

II.

Blessed are they that mourn: for they shall be comforted. They who mourn for sin wherever it is found—in the world, in the heart—are blessed. Mourning for sin implies the hatred of sin, and the separation from it, as a thing alien to the Divine Majesty. Our Lord's benediction rests, too, upon resignation to, and acceptance of the sorrows of life, which God permits to fall upon his children. The divine comfort is ever given, sooner or later, to the contrite and the submissive.

III.

Blessed are the meek: for they shall inherit the earth. Meekness may be described as patient calmness of soul under provocation or injustice. The meek do not stand upon their dignity, or insist upon getting their rights, or return evil for evil: they exercise self-suppression and humility under all circumstances, however adverse. Meekness is not insensibility to injustice; but the endurance of ills at the hands of others, in the confident belief that, in the end, God will vindicate the right. Meekness is opposed to touchiness, and quickness to take offence. To inherit the earth, is to enjoy life in the highest sense; and nothing so much robs us of such enjoyment as a self-assertive, or vindictive spirit.

IV.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. To hunger and thirst after righteousness is to cherish a strong passion for holiness, to desire with eagerness to be perfect, as God is perfect. Our Lord teaches quite clearly that, in order to have, we must desire. If we deliberately long and earnestly strive to be righteous, we shall in the end become righteous.

V.

Blessed are the merciful: for they shall obtain mercy. To be merciful is not merely to forgive injuries, but to feel a heartache for the sins and sorrows of others. The merciful man strives to be appreciative, rather than critical. If we would obtain mercy from God, we must shew mercy to our fellow-men. So we pray, "Forgive us our debts, as we also forgive our debtors."

VI.

Blessed are the pure in heart: for they shall see God. Purity in heart means much more than freedom from carnal desires: it signifies singleness of heart, and transparent sincerity of purpose. Divine truth is revealed to babes in innocency,—to those who look straight to God and to duty. All inordinate desires and unregulated affections dim the eye of the soul, and tend to blot out God. A pure heart is an enlightened heart, which sees God everywhere, and acknowledges him in all things.

VII.

Blessed are the peacemakers: for they shall be called the children of God. The peacemakers are those who make men to be at peace with God, and with each other. Where other measures of reconciliation fail, the peacemaker resorts to intercession. They who make for peace shall be reckoned as sons of God, because they follow the example of the only begotten Son, the Prince of Peace, who came to reconcile men to God.

VIII.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. The genuine Christian does not attempt to serve two masters. We cannot enjoy the friendship of the world and that of God at the same time. "The whole world lieth in wickedness," and is the enemy of God. "All that will live godly in Christ Jesus shall suffer persecution." Our Lord himself went not up to joy, before he suffered pain; he entered not into his glory, before he was crucified.

God made us to be happy, and Jesus Christ came in order to teach us how to become so. The source of all good is to place happiness where it ought to be: the source of all evil is to place happiness where it ought not to be. In the beatitudes, our Lord teaches us in what true and eternal happiness consists.

The Notable Duties.

In the Sermon on the Mount, which you will find in St. Matt. v., vi., and vii., Jesus Christ refers at length to Almsdeeds, Prayer, and Fasting. These three practices are known as the Notable Duties; that is to say, duties to be performed by all Christians. It is to be noticed that our Lord does not, in the Sermon on the Mount, *command* Christians to give alms, to pray, or to fast: he takes it for granted that they will practice these duties, and directs how they are to be done acceptably in God's sight. Our Lord could not have taught more forcibly the duty of almsgiving, prayer, and fasting, than by assuming that his disciples will do these things, and by teaching them how to do them aright.

Taken together, and as closely connected by our Lord, the Notable Duties involve the complete offering of man and his possessions to the service of God. Almsgiving is the dedication of our substance, prayer that of our souls, and fasting that of our bodies, to God. Almsgiving, prayer, and fasting cover the three great departments of religious conduct, the three great branches of righteousness. Every Christian has duties to fulfil towards God, towards his fellows, towards himself. "Thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbour as thyself." "Love is the fulfilling

of the law," and love is to find its exercise in three directions—towards God, others, and self. In prayer, a man looks towards God: in almsdeeds, he looks towards his fellows: in fasting, he regards himself. Christians are directed to live "soberly, and righteously, and godly, in this present world;" and this precept is fulfilled in the due performance of the Notable Duties—we live 'soberly' in regard to ourselves by fasting, 'righteously' towards others by almsdeeds, and 'godly' in regard to God by prayer. Fasting, almsgiving, and prayer, are the three heads under which our Lord brings all Christian duties.

Our blessed Lord is our great example in the performance of almsgiving, prayer, and fasting.

"Though he was rich, yet for our sakes he became poor."

"He continued all night in prayer to God."

"He fasted forty days and forty nights" in the wilderness.

In directing attention to the Notable Duties, our Lord is careful, first of all, to remind us of the spirit in which each duty is to be performed. He prefaces his directions by the caution, "Take heed that ye do not your righteousness before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Each of the great duties is to be fulfilled, as far as possible, secretly and without desire for vainglory, with the object of pleasing God rather than man. It is not wrong to be seen to do good: the wrong is in doing good in order to be seen. This caution is enlarged, as our Lord goes on to give directions as to the right performance of the Notable Duties.

Almsgiving.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

Prayer.

"And when thou prayest, thou shall not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Fasting.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."

It we are faithful followers of Jesus Christ, we shall give alms, pray, and fast, from a right motive —for the glory of God, seeking his approval only.

Almsgiving.

Almsgiving is the giving of money, goods, or time, to the special service of God. The principle upon which almsgiving rests is contained in the words of David, "All things come of thee, and of thine own have we given thee." The practice of giving alms is a recognition of the sovereignty of God. By making a definite return of our substance to him, we acknowledge that all we have is his.

It was the rule of the Jews to give one tenth of the year's produce to the service of God. Christians are bound to give alms in a systematic manner, according as God has blessed them. Almsgiving is a great safeguard against "the love of money, which is a root of all kinds of evil."

St. Paul's advice, "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," is best fulfilled by giving regularly to the collections in church on Sunday. It is a necessary part of worship, and specially at the Holy Eucharist, to give of our means to God; and we should make a point of always giving in church, however little. "As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little." If we can only afford a penny, it is better to give that, than to give nothing. Our Lord praised the poor widow, who gave but a farthing.

"If thou hast no money," says Bishop Jeremy Taylor, "yet thou must have mercy; and art bound to pity the poor, and pray for them, and to throw thy holy desires and devotions into the treasure of the Church: and if thou dost what

thou art able, be it little or great, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but 'love to the brethren,' or a desire to help Christ's poor, it shall be 'accepted according to what a man hath, not according to what he hath not.' For love is all this, and all the other commandments: and it will express itself, where it can; and where it cannot, yet it is love still."

If we only think of God's generosity, in the gift of his Son and of his Spirit, and of all his temporal and spiritual blessings, we shall wish to make some real return in liberal and self-denying almsgiving. To receive much from God, and yet to give sparingly and grudgingly to him, is the very depth of meanness and selfishness, and quite unworthy of a Christian.

Prayer.

Upon the important subject of Prayer, we have already spoken. Before reading what follows, you may turn back, and see what is said on pages 28, ff.

In praying, we come as near as we can to the chief end of our creation, which is to converse and hold communion with God. In prayer, we claim and enjoy our privilege as children of God. Our Lord teaches that "men ought always to pray," and St. Paul adds, "pray without ceasing." St. Augustine interprets these commands to continual prayer, saying, "He prays always, who prays at fixed intervals." Bishop Andrewes said, "Christians ought to pray three times a day, as David says, 'In the evening, and morning, and at noon-day will I pray.'" A good

Christian should strive to pray thrice a day, however brief the mid-day prayer may be. Prayer should be as the key of the day, and the lock of the night. You will find forms of daily prayer on pages 57, ff., of this book.

No one in health dare sit at prayers, who realizes the majesty of God, and his own littleness, and unworthiness to receive the smallest favours from God's hands. The very simplest person need never be at loss for words in prayer; for the Lord's Prayer, used with various intentions, will answer every purpose.

The four great acts or divisions of prayer are:—

(1) *Adoration*, by which we acknowledge the supreme majesty of God, and confess our entire dependence upon him.

(2) *Thanksgiving*, in which we express gratitude for his mercies, and praise him for all his good gifts, both bodily and spiritual.

(3) *Contrition*, in which we bewail, lament, and confess our sins against him.

(4) *Petition*, in which we beg for deliverance from evil, and for the gift of all things needful for our souls and bodies, and for those of others.

Christians should be careful to see, that in the prayers they use in private, each of these four great acts of prayer is adequately represented.

It is quite impossible to exaggerate the importance of prayer, or to bestow too much pains upon our prayers. Our condition in eternity depends very largely upon how we pray. Our Saviour has said, "Ask, and ye shall have: Seek, and ye shall find: Knock, and it shall be opened unto you."

Fasting.

Fasting is, literally, abstinence from food and drink; but, in a secondary sense, it includes all forms of self-denial. The object of fasting is that the flesh may be subdued to the spirit; in other words, that the body may become an apt and willing minister of the soul. The purpose of fasting is not to distress the body, but to set free the soul. No man has true freedom, until his bodily appetites are ruled by the judgment of his reason.

Fasting, or self-denial, aids us in resisting temptation. If we are able to deny ourselves in things lawful, we shall be better able to deny ourselves in things unlawful. Fasting may be practised not only as an act of discipline, but also as an act of penitence: that is to say, we may thus afflict ourselves as an expression of sorrow for our sins. Of this use of fasting, we find many instances recorded in Holy Scripture.

The Church is faithful to the teaching of Holy Scripture in urging her children to fast. In the Book of Common Prayer, she gives a list of the fasting days to be observed in the year; which is printed at the end of this book. It is the duty of a Christian to make some honest attempt to observe these fasting days.

Whilst some, for good reasons, cannot observe these days with strictness, in abstaining from their usual amount of food; such persons are called upon to practise self-denial and self-discipline in other ways, and thus fulfil the spirit, if not the letter, of the notable duty of fast-

ing. Prayer and almsdeeds are the true accompaniments of fasting, as our Lord teaches; and special attention to these duties on fasting days, at the cost of real self-sacrifice, is binding upon those whose bodily health or occupation renders abstinence from their wonted diet impossible or harmful. The due observance of fasting days involves, in spirit, the abstaining from attendance at festive gatherings and places of amusement.

Fasting before Communion.

The receiving of the Holy Communion fasting has from early times prevailed in the Church; and is, with great probability, to be traced to apostolic authority. The Church observes the custom of fasting before reception of the Holy Communion out of honour to our Lord's presence in the Sacrament. St. Augustine said, "It has seemed good to the Holy Ghost that, in honour of so great a Sacrament, the body of the Lord should enter the mouth of a Christian before other food, and it is for this reason that the custom referred to is observed throughout the world." Bishop Jeremy Taylor said, "It is a Catholic custom, that they who receive the Holy Communion should receive it fasting. This is not a duty commanded by God: but, unless it be necessary to eat, he that despises this custom gives nothing but the testimony of an evil mind."

It is better to go to receive Holy Communion early in the morning, before breakfast. By receiving Holy Communion early, before other food, we give Jesus Christ the first place, and set the needs of the soul before those of the body.

Repentance.

When God made man at the beginning, he made him for sonship. We were made to trust, to love, and to serve God as our Father. In creating mankind, God called into being a race capable of fellowship with himself. As children of God by creation, we are able to hold communion with him as a Father. This filial relation of man to God is his rightful privilege and natural position.

But God's intention in creating man for sonship has been marred. The filial bond between God and man has been rudely disturbed and well nigh broken by sin. Sin is the refusal to acknowledge God as our Father, and to trust, love, and serve him as sons. The sinner is one who abandons his sonship, and, in so doing, becomes a rebel and an outcast in God's sight. By sin, man becomes the enemy of God and incurs his wrath. Sin stirs the righteous anger of God. Sin separates from God. The sinner, then, is a child of God who has despised his birthright, forfeited his privileges, and offended his Father.

Sin, moreover, not only alienates man from God as his Father, but sin darkens the mind, pollutes the heart, weakens the will, and brings

the whole man into bondage. Every wilful sin is a link in the chain which binds the sinner down and holds him fast. The sinner exchanges the happy freedom of a son for the miserable bondage of a slave. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" By sin, man forfeits "the glorious liberty of the children of God," and gives himself up to the degrading slavery of a bondservant. Of himself, the sinner is powerless to reconcile himself to God or to regain his lost liberty, and must perish, unless God stretch forth his hand to aid and to rescue him.

So great is the pity and the mercy of God, that he has not left man in his fallen and helpless state, but has stooped to assist him. In the vastness of his love, God has, in Christ, provided the means of reconciliation and restoration. "God hath reconciled us to himself by Jesus Christ." God so loved the world, that he gave his only begotten Son to die for our sins, to re-unite us to God, and to restore us to true liberty. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." He hath "redeemed us with his blood," and so won us back to God as his sons. The Son of God became Son of man, that the sons of men might become sons of God. He came to remove the bar placed by sin to our fellowship with God; and, in so doing, he enables us to regain our liberty as children of God. This is the doctrine of the Atonement—the making of man to be 'at one' with God in Christ.

The Atonement is a moral reparation for sin, which demands a moral response at our hands. The Atonement does not stand alone. We cannot separate the work of Christ from our conduct. "Jesus Christ died for us, that, whether we wake or sleep, we should live together with him." If we are to share in the benefits of the Atonement, we must answer to it in our lives. Indifference to moral conduct is quite inconsistent with any true belief in Christ crucified. The death of Jesus Christ was the visible sign, both of his perfect obedience to the will of God, and of the divine hatred of moral evil. On the cross, Jesus Christ teaches the greatness of God's hatred of sin; and, if we would be saved from sin and be reconciled to God, we, too, must hate sin, and die to it. We must love and obey God even unto death; there must be no limit to our obedience to the will of God.

Now, Repentance is the human counterpart of the Atonement. It is in repentance, that we are permitted by God to share in the blessings of our Lord's atoning work; because repentance is a moral act of correspondence with our Saviour's moral reparation for sin. By repentance, we unite ourselves with Christ crucified, and appropriate individually the merits of his atoning work. In repentance, we take God's view of sin. Repentance is the acknowledgment of our sin in its true colours, as an act of unnatural rebellion against our heavenly Father. Repentance is the sinner's return, as a prodigal son, to the Father's love. "I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am

no more worthy to be called thy son"—this is the meaning of repentance. Repentance is the expression of our firm resolve henceforth to trust, to love, and to obey God as our Father.

Repentance.

There are three great parts or stages of a true repentance, without which no return to God is possible: namely, Contrition, Confession, Amendment.

1. *Contrition* is hatred of sin out of love to God. It is a hearty sorrow for sin, because sin offends God. In contrition the penitent views sin in its relation to God. Contrition is the foundation of repentance; for there is no true repentance without this hatred of sin, and heartfelt sorrow for it. Contrition is the breaking of the heart in the thought of God's great love, which has been heartlessly slighted and rudely cast back by sin. True contrition places the soul at once in a state of reconciliation and peace with God. "A broken and contrite heart, O God, shalt thou not despise."

2. *Confession* is the truthful acknowledgment of sin, without excuse of any kind. If we are truly contrite, we shall not fail to confess our sins to almighty God. No one is really penitent who refuses to own his or her wrong doing. A refusal to confess is to try to hide our sins, and so to add sin to sin. Confession of sin is an act of humiliation on our part, and an act of justice to almighty God, and so is well-pleasing to him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' "I said, I will confess my sins unto the Lord and so thou forgavest the wickedness of my sin.'

Persons who have sinned grievously, and cannot find peace, ought to make their confession to God in the presence of his priest, with a view to receiving absolution. Those, too, who wish to confess less grievous faults, as an act of devotion are allowed the same privilege and opportunity But in order to possess any value in God's sight, such confession before a priest must be perfectly free and voluntary, and the outcome of true contrition.

3. *Amendment* is the forsaking of sin for the future, and may be regarded as the sure test of genuine repentance. He who is truly contrite will not only confess his past sins with heartfelt sorrow, but he will be careful to avoid sin for the time to come. The best proof that we hate sin is given by leading a better life. When the Baptist called upon his hearers to repent, he added, "Bring forth fruits meet for repentance," that is, "fruits answerable to amendment of life." God, in his goodness, calls men to repentance, and gives those who obey his call grace to serve and love him better for the future. "For as it was your mind to go astray from God: so, being returned, seek him ten times more."

Forms of Self-Examination, as an aid to repentance, will be found on pages 71, and 83.

Sacramental Confession.

The English Church, in the Communion Service, urges all who cannot receive the Holy Communion with a quiet conscience, to seek relief and to remove the obstacle, by opening their grief, i.e. by confessing their sins, before the priest. The words are, "If there be any of you

who cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

The Church also leaves the way open to any who wish to confess as an act of devotion to our Lord, or who desire the special discipline of private confession, with a view to receiving the benefit of absolution, together with spiritual counsel and advice. Those persons, over whom evil habits have gained the mastery, will find confession before a priest a most helpful means of securing deliverance. In all cases in which sinners freely accept the humiliation of confession as the outcome of true contrition, absolution is a blessed privilege and a real means of grace entrusted by Jesus Christ to his Church.

At the turning points of life, such as conversion from a course of sin, Confirmation and First Communion Marriage, return to Holy Communion after long lapse, serious illness, preparation for death, the use of penitent confession before the priest, accompanied by earnest purpose of amendment, is to be commended as well-pleasing to God and profitable to the soul. But, as we have said before, such confession must be quite voluntary, as the outcome of genuine contrition. The voluntariness of sacramental confession is the true safeguard against any possible abuse.

Safeguards and Remedies against Sin.

The most general safeguards against all kinds of sin are: 1. Frequent and fervent prayer; 2. Meditation and consideration of the four last things, and other great truths of religion; 3. Reception of the Holy Sacrament, with due preparation; 4. Reading Holy Scripture and spiritual books; 5. Daily examination of conscience; 6. Special devotion and conformity to the passion of Christ; 7. Continual watchfulness; 8. Fasting and almsdeeds; 9. Carefulness in avoiding the occasions of sin, and in resisting the first motions of evil.

AGAINST PRIDE.

The sin of Pride consists in an inordinate love of our own excellence, and in thinking too highly of ourselves, as if we were persons of importance. For this sin, the remedies are:

1. To know ourselves, and often to consider our origin as creatures made from the dust, and the infection of sin, the many miseries of our present condition, our repugnance to good and our inclination to evil, the certainty of death, the uncertainty of our eternal lot, and above all, to

consider our sinful state in the sight of God. As we think of these things, how dare we lift up ourselves by pride!

2. To set before our eyes the example of Jesus Christ, who humbled himself in the incarnation and by dying on the cross, to cure our pride; and who bids his disciples to learn of him to be meek and lowly in heart, and who has said, that except we become as little children we cannot enter the kingdom of heaven.

3. To remember the dreadful punishment which fell upon the evil angels, and which it is believed was incurred by pride. To consider the injury which the soul receives by this sin, laying it open to all manner of evils, inasmuch as God resists the proud, and withdraws his grace from them.

4. To accustom ourselves to interior and exterior acts of humility and self-renunciation; highly to prize, and daily to pray for this necessary virtue; and willingly to submit to such humiliations as befall us.

5. With regard to the things which most commonly feed our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, fading and perishable; such as worldly honours, riches, beauty, dress, and such like things of no moral value, and which do not make those who possess them one whit the better, but on the contrary, if they are proud of them, contemptible both to God and man. And as for any goods which we possess, we must remember whose gifts they are, and the strict account we must one day give of our use of them; that humility is the best ornament and guardian of them; and that pride not only renders

them useless, but ever harmful both to ourselves and to others.

6. It is also a help towards overcoming pride to consider its power to deceive us. For pride, like the dust, hinders our seeing aright; and many victims to this vice will not believe that they are proud. Such persons are in the most dangerous state of all; for how shall persons so deceived be persuaded to seek remedies for a malady of which they are unconscious?

AGAINST VAINGLORY.

The sin of Vainglory, which is near akin to that of pride, consists in an inordinate desire and love of being praised and esteemed by others. For this sin, the remedies are:

1. To consider seriously how brief, how inconstant, how empty and vain, is all human glory and the praise and esteem of men, which add nothing to us in the sight of God, who alone is the just and true judge of all merit. What we are in his sight alone signifies: that we only are, and nothing more.

2. To consider how great and hurtful an evil vainglory is. It robs God of his glory, and deprives man of the reward of good works: it spoils and corrupts the best actions, and renders the doers liable to divine punishment. There is, moreover, a brood of vices which are the offspring of vainglory; such as envy, detraction, contention, hypocrisy.

3. To repeat often, and reflect upon, the words of the apostle, "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

AGAINST COVETOUSNESS.

The sin of Covetousness or avarice is an inordinate desire and love of riches, or worldly goods. For this sin, the remedies are:

1. To meditate frequently on the danger and evil consequences of this vice. St. Paul declares, that "the love of money is a root of all kinds of evil;" and that "they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." The wise man also tells us, that "there is not a more wicked thing than a covetous man; for such an one setteth his own soul to sale." And our Saviour assures us, that we "cannot serve God and mammon."

2. To consider, in the light of faith and of the maxims of the Gospel, that riches are more to be feared than desired, by reason of the many occasions of sin to which they expose the soul. Thus, our Saviour said, "Woe unto you that are rich! for ye have received your consolation:" and, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

3. To set before our eyes the example of Christ, who, though he was Lord of all, chose to be born in poverty, to live in poverty, and to die in poverty; whose chief favourites have generally been the most poor and despised in this world; and who said, "Blessed be ye poor, for yours is the kingdom of God:" and again, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

4. To keep death always before our eyes; remembering that we shall one day be stript of all

worldly goods, and that the more our hearts cleave to them, the greater will be the pain in then parting with them. "We brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content."

5. To consider that, according to the teaching of the Gospel, worldly riches are deceitful, and are as thorns which pierce the soul with many cares and anxieties; and which, instead of satisfying, only increase the thirst of the creature. Our Lord has promised all needful things for this life, to those who seek first the kingdom of God and his righteousness.

6. Let the rich, who are unmerciful and hard-hearted, remember that the poor are members of Christ; and that what is done to them, he accounts as done to himself. Let the poor, who repine at their lot and are tempted to covet what the world calls a better fortune, set before their eyes their Saviour in the stable at Bethlehem, or on the cross on Calvary; and, contemplating his poverty, embrace their own as the livery of Christ; who "though he was rich, yet for our sakes became poor."

AGAINST LUST.

The sin of Lust is an inordinate love of carnal pleasures. The remedies for this sin are:

1. To fly the occasions, such as immodest books, pictures, and plays; and, most particularly, bad company, and all conversation with any with whom you may have sinned previously.

2. To avoid idleness, and to be very temperate in food and sleep. To keep a watch over the

eyes, that death may not enter in by those windows. To resist with vigour the first beginnings of temptation.

3. To be diligent in all religious exercises, such as prayer, meditation, partaking of the Holy Communion. To think much of the saints, that their example may fortify you; and, above all, of the passion of Christ, particularly when tempted.

4. To remember that God sees you: and let this thought warn you from sin, and encourage you to resist. To think upon the hour of your death, and the day of judgment.

5. To cultivate humility; since the proud are often suffered to fall into shameful sins, whilst God giveth grace to the humble.

6. In time of temptation, to turn away the eyes of the soul from the temptation, and to run to Jesus Christ. Remember that there is no sin in being tempted, and that there is no sin unless we yield. Sin only begins, where consent begins.

AGAINST ANGER.

The sin of Anger is the desire and inordinate love of revenge. It arises from pride, which refuses to bear contradiction or opposition. For this sin, the remedies are:

1. To be habitually humble; remembering what we deserve by our many sins, and how little reason we have to be offended by others, when we ourselves have so often offended God.

2. To set before our minds the meekness and love of Jesus Christ, who so particularly calls upon his followers to learn these virtues of him:—

"Learn of me, for I am meek and lowly in heart." "A new commandment I give unto you, That ye love one another, as I have loved you."

3. To forecast in the morning what occasions may probably arise during the day, when we shall be in danger of being provoked to anger; that we may either avoid such occasions, or, if this cannot be, may arm ourselves against them by good resolutions, and earnest prayer for the help of God.

4. When we find the motions of anger beginning to stir in the heart, to resist them without delay, striving to bridle and keep down passion, and calling upon God to this purpose. If possible, we may retire from the company, or keep silent; or at least say nothing but what is gentle and humble.

5. To consider, not so much the person who may injure or provoke us, as God who is ever good and just, without whose permission nothing happens, and who allows us thus to be tried for our benefit, or chastised for our sins.

6. To dwell upon the many motives which Christians have for loving and bearing with one another. We are all sons of the same Father, who is the God of love and peace; and children of the same mother, the Church of God. We are thus brethren in Christ, who so loved us as to shed his blood for us: in return for which love, he desires that we should love one another. And therefore, it is with great reason, that our Lord has made this brotherly love a true test, by which it may be known whether we are his disciples or not: "By this shall all men know that ye are my disciples, if ye have love one to another."

AGAINST IMPATIENCE.

Against Impatience in poverty, sickness, pain, and afflictions of all kinds, the remedies are:

1. To set before our eyes the poverty, labours, and sufferings of Jesus Christ, who by his patience redeemed us; and the examples of the saints and martyrs, who through much tribulation entered into the kingdom of heaven. To realize that there is no other way to everlasting joy and rest, but by the way of the cross. To consider that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

2. To consider that all our sufferings are permitted by God; and that it is vain to resist his holy will for us, and foolish to murmur against him. In his infinite wisdom he knows what is best for us, and in his infinite goodness he appoints our lot. Impatience only makes the cross heavier, and robs us of its reward.

3. To weigh well the advantages of temporal adversity, which weans us from the love of the world, teaches us to have recourse to God and to put our trust in him alone, makes us retire into ourselves, and gives us opportunities of exercising the great virtues of humility, patience, resignation, and repentance. How many will be in heaven hereafter, who but for afflictions would never have come thither!

4. In times of affliction to meditate upon the multitude of our past sins, and what we truly deserve for them; upon the shortness of the sufferings of this life, and the unending joys of the

life to come, to which patient suffering helps to bring us. We cannot expect to have our heaven both here and hereafter.

5. Under all forms of suffering to have recourse to Christ crucified; to beg of him the grace of patience; to offer up all we suffer to him, to be united to his sufferings, to be sanctified by him. Lord, give me grace to suffer with patience what thou appointest for me, and appoint for me what thou seest good.

AGAINST GLUTTONY AND DRUNKENNESS.

Against the sins of Gluttony and Drunkenness, which consist in an inordinate desire and use of food and drink, the remedies are:

1. To consider the many evils which result from these sins, which change men into brutes, rob them of reason, undermine health, shorten life, waste their substance, disturb the peace of their families, deprive wives and children of the necessaries of life, give scandal and set an ill example to others, inflame the passions, set open the gate to other grievous sins, render the soul dull and insensible to that which is good, unfit men for prayer, and reduce them to the degrading slavery of the flesh. So that, as we often see, of all vices there is none more difficult to cure; for these sins, when they become habitual, generally follow men to the grave, and plunge them into hell.

2. To consider well the teaching of Holy Scripture, such as is contained in the following passages: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and so that day come upon you

unawares." "Let us cast off the works of darkness, and let us put on the armour of light: let us walk honestly, as in the day; not in rioting and drunkenness." "Be not deceived: drunkards shall not inherit the kingdom of God." "The works of the flesh are manifest, which are these . . . drunkenness, revellings, and such like: of the which I tell you before, that they which do such things shall not inherit the kingdom of God." "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly."

3. To carefully avoid the occasions of sin, such as public houses, drunken companions; eating and drinking between meals, or at improper times. To limit oneself to a certain quantity of food or drink. In cases of habitual drunkenness, the only hope lies in total abstinence, which is an absolute necessity.

4. To pray earnestly to God for mercy and for deliverance, through Jesus Christ, who for us thirsted upon the cross, and drunk the gall and vinegar.

AGAINST ENVY.

The sin of Envy is repining at another's good; which the envious man conceives to be an evil to himself, or a lessening the excellence and esteem at which he aims. Envy is thus a daughter of pride and vainglory. The remedies for envy are:

1. To consider the heinousness of this sin, so directly opposed to charity. For charity rejoices in the glory of God, and the good of others: whereas, envy grieves at both the one and the other.

2. To realize the dreadful consequences of this sin, when once it gains mastery in the heart. It was envy which led Cain to murder his brother Abel; that made the brethren of Joseph sell him into Egypt; that made Saul so often seek the life of David; it was through envy that the Jews crucified Christ. It is the sin of the devils, who, out of envy and without any advantage to themselves, seek our ruin.

3. To consider that the nature of this sin is such, as to yield neither pleasure nor profit to the sinner; but, on the contrary, to make him miserable both now and hereafter. Unhappy, indeed, is he to whom another's good becomes an occasion of evil! How miserably blind is he, who prefers the bitter torment of envy, before the joy and sweetness of love!

4. To lay the axe to the root of the evil of envy, by applying proper remedies to pride and vain-glory, from which envy springs. To think little of this transitory world and its pleasures and honours, and to aspire to eternal glory.

5. To watch and pray continually against so deadly an enemy of the soul. To pray for those whom we may be tempted to envy; and to speak well of them and do them good, whenever we can.

AGAINST SLOTH.

The sin of Sloth is a certain laziness and torpor of mind, opposed to the love of God and devotion to his service: it is a great reluctance in pursuing such things as belong to the glory of

God, and the soul's salvation. The remedies for sloth are:

1. To consider the shortness of life, which is given in order that we may labour for eternity, in making our calling and election sure. How precious, then, is every hour of this short life, upon the use or misuse of which our eternal destiny depends! By sloth, we deprive ourselves of future happiness.

2. To remember the strict account we must one day render to the great Judge, of the employment of our lives. To reflect upon the sentence passed upon the barren fig-tree, and the slothful servant who hid his talent in the earth.

3. To set before our eyes the example of the laborious life of Jesus Christ, and the earnestness and energy of his saints.

4. To meditate upon such subjects as may constrain us to the love of God, and to zeal in his service: such as the providence of God, his love to us, his benefits, the passion of our Redeemer, the heavenly reward awaiting the faithful servants of God in eternity.

5. To remember, in all our actions, that our Master's eye is ever upon us; and, therefore, to do our utmost and our best to please him.

6. To frame for ourselves a rule of life, and observe it diligently and carefully; and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

The Holy Eucharist.

In instituting the Holy Sacrament of his body and blood, our Lord Jesus Christ had a double object in view—

First, of providing his followers with a supreme and central act of Christian worship, in which the continual remembrance of his life and death might be made by the whole Church before the eternal Father.

Secondly, of imparting himself in a heavenly and spiritual manner to Christians, under the forms of bread and wine, to be the food of their souls and the germ of the immortality of their bodies.

Thus, in the Church on earth, the Eucharist is the perpetuation and fulfilment of that great work which Jesus Christ commenced in his incarnation, and which he now continues, as our great high priest, in heaven. "The Eucharist," says Bishop Andrewes, "ever was, and by us is considered, both as a sacrament and as a sacrifice."

The Holy Eucharist is the only Christian service of divine appointment; and no one can be considered a genuine Christian who fails to take part in its celebration with regularity, as the most important act of public worship. A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion

was omitted. The modern custom of making Mattins or Evensong a substitute for the Divine Service instituted by Jesus Christ, is surely a most grievous departure from the teaching of the New Testament, and the practice of the primitive Church. A Lord's day without the Holy Eucharist, is a Sunday without the Sun.

Weekly reception of the Holy Communion, at the least, was without doubt the custom of the first Christians, carrying with it regular attendance at the offering of the Eucharistic Sacrifice. And, until people are sufficiently devout to receive the Holy Communion every Lord's day and great festival, the next best thing is, that they should remain in church during the celebration of the Eucharist, and take part, so far as they can, in the offering of the Christian Sacrifice. When not prepared to receive the Holy Communion, it seems certainly more in accord with reverence for our Lord's institution, to avail oneself of even a part of the Christian privilege, than to neglect the Eucharist on the Lord's day altogether. But we must remember, that to be frequently present at the celebration of the Eucharist, and rarely to communicate, is far removed from the true Christian ideal. The offering of the Eucharistic Sacrifice, and the reception of the body and blood of Christ, in reality form one whole. We cannot rightly plead the sacrifice of Christ before God, unless we are in full communion with him as members with their Head. It is only as being in Christ, that we can offer Christ. The

Christian's baptismal union with Christ is strengthened and cemented by the constant reception of his body and blood in Holy Communion.

The structure of our Communion Service gives, rightly, considerable prominence to the idea of communion, as the primary purpose of our Lord's institution; but it nowhere directs the withdrawal of persons who do not desire at every celebration to receive the Holy Communion. And it is difficult to believe, that the presence at the Eucharist of devout Christians of every age (who for good reasons are not then prepared to communicate) for the purpose of worship and intercession, can be displeasing to our Lord.

Preparation for Communion.

The reception of the Sacrament of the body and blood of Christ is the highest and most solemn act of our religion. In going to Communion, we go to meet and to receive our Lord himself. This being so, preparation for Communion demands a large measure of earnest religious effort, on the part of every communicant.

"Let a man examine or prove himself, and so let him eat of that bread, and drink of that cup." The proving of himself, to which St. Paul refers, as a necessary condition of receiving the Holy Communion worthily, has regard to the moral fitness of the communicant. This moral fitness to receive Christ is thus described by the Church, in answer to the question, "What is required of them who come to the Lord's Supper?"

"To examine themselves, whether they repent

them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men."

With this answer may be compared the words of the Exhortation in the Service for Holy Communion: "Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those Holy Mysteries."

The Church's requirements of those who would approach the Holy Communion worthily are clear and definite—repentance, faith, and charity. These three things are absolutely necessary to qualifying us for the worthy receiving of Christ's body and blood.

When St. Paul says, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body," we are to remember that *to receive unworthily*, is a very different thing from *being unworthy to receive*. 'To receive unworthily,' is to treat the Consecrated Elements as though they were common food, and so sin against the person of Christ, whose body and blood they are: or, as St. Paul puts it, "not discerning the Lord's body." On the other hand, the very holiest are 'unworthy to receive' so great a gift as the body and blood of Christ, as we confess in the service, "We do not presume to come to this thy

table, O merciful Lord, trusting in our own righteousness: we are not worthy so much as to gather up the crumbs under thy table." No one who comes to Holy Communion believing that Christ is there present, grieving for his past sins, and honestly striving to lead a good life, can be said to receive unworthily.

In cases where persons, on account of sins committed, are unable to approach the Holy Communion with a quiet conscience, the Church recommends the use of sacramental confession before a priest (see pages 76, 77, 165, 166).

Upon the carefulness and earnestness of preparation, the blessings of the reception of the Holy Communion largely depend. The best preparation is a holy and consistent life; but, to use the words of Bishop Jeremy Taylor, "When we have this general and necessary preparation, we are to make our souls more adorned with special devotions, setting apart some portion of our time immediately before the day of solemnity."

For those who communicate once a month, it is a good rule to make the week previous to the day of reception a time of preparation, by the addition of some prayer to the usual daily devotions, making a special examination of conscience and confession of sin on the Friday or Saturday. For those who communicate every week, the three days previous to the day of reception may be similarly used.

We are taught by our Lord and his Church, that the reception of the Sacrament of his body and blood has distinct effects, not only upon the

soul, but also upon the body of the communicant. It is therefore fitting that the body should be duly prepared and hallowed for reception of the Holy Mysteries. The preparation of the body consists in refraining from secular pleasures and fleshly delights; and also, on the day of Communion, in abstaining from all food and drink before reception. Bishop Jeremy Taylor says, "It is the custom of the Church of great antiquity, that every Christian that is in health should receive the Blessed Sacrament fasting." See also page 160 of this work.

Frequency of Reception.

The Holy Communion being to the soul what food is to the body, it follows that it should be received with regularity; that is to say, according to a well considered rule. The English Church speaks of three times a year as the minimum of reception. The rubric at the end of the Communion Service runs, "And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one." But such rare reception cannot be deemed satisfactory in the case of Christians who are in earnest. The rule of the first Christians was, as we have said, to receive once a week at least; and this is the Church's ideal standard for her devout members.

For the newly confirmed, reception at least once a month and at the great festivals, with attendance at the Eucharist on all other Sundays, is recommended. Reception will naturally

become more frequent, as the soul progresses in the spiritual life. It cannot be said too strongly, that a few communions well prepared for, are more profitable than many for which a careless preparation has been made. In making a rule as to the frequency of reception, it is well to consult the clergy, as the proper persons to advise in such an important matter.

Thanksgiving after Communion.

Much of the blessing of reception of the Holy Communion may be lost for lack of proper thanksgiving. We are not to imitate the conduct of beggars, who, after getting what they ask for, go away without thanking their benefactors. It is well to make the most important part of thanksgiving after Communion before leaving church, whilst the priest is occupied at the altar in cleansing the sacred vessels. And this thanksgiving may well be kept up by the addition of some prayer to the usual daily devotions—in the case of monthly communicants for a week, in the case of weekly communicants for three days, after reception. Forms of devotion before and after receiving Holy Communion will be found on pages 79 to 88, and 112 to 117.

As a practical aid to making a good Communion, it is wise to refrain from unnecessary conversation on the way to church, and during the walk home.

The Precepts of the Church.

i. To observe the Festivals and Holy Days appointed. See page 192.

ii. To keep the Fasting Days with devotion and abstinence. See page 193.

iii. To observe the Ecclesiastical Customs and Ceremonies established, and that without frowardness or contradiction.

iv. To repair unto the public service of the Church for Mattins and Evensong, with other holy offices at times appointed, unless there be a just and unfeigned cause to the contrary.

v. To receive the blessed Sacrament of the body and blood of Christ with frequent devotion, and three times a year at least, of which times Easter to be always one. And for better preparation thereunto, as occasion is, to unburden and rid our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice, and the benefit of absolution.

vi. By the ecclesiastical laws of this realm, there be some times of the year wherein marriages are not usually solemnized; as,

From	Advent	Sunday	until	eight days after the Epiphany.
	Septuagesima			eight days after Easter.
	Rogation			Trinity Sunday.

Pious Customs.

I. To kneel in prayer: to stand for praise: to sit for instruction. Kneeling and standing testify humility and resolution. St. Basil considered kneeling and standing to symbolize sin and grace, "We bend the knee, and this representeth our fall by sin; we afterwards rise again, and this is a type of the divine mercy that raises us again, and gives us assurance to look up to heaven." We sit for instruction; but an exception is made whilst the Holy Gospel at the Eucharist is read, at which we stand. The reason for this exception appears to be, because, in the Holy Gospel, the very words and actions of our Lord are set forth in the course of the one divinely ordained service of the Church. An old writer says, "All the congregation stand up at the reading of the Gospel, as being the word of the Master; whereas, at the reading of the Epistle, they are indulged the posture of sitting, as being the words of the servants."

II. To bow the head as an act of reverence:—

First. Towards the altar on entering and on leaving a church. This is done on the recommendation of Canon VII., passed by Convocation in 1640,—"We heartily commend it to all good and well-affected people, that they be ready to tender unto the Lord their reverence and obeisance both at their coming in and going out of church, according to the most ancient custom of the primitive Church in the purest times." From very early days the altar has been regarded as the

throne of Christ, because he there vouchsafes his sacramental presence in the Holy Eucharist.

Secondly. When the name of Jesus is mentioned. This is done in carrying out the spirit of St. Paul's words, "In the name of Jesus every knee should bow." The Church of England enjoins this practice in her 18th Canon of 1604,—"When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present."

Thirdly. At the words, "was incarnate," in the Nicene Creed, in remembrance of our Lord's great humility in becoming man.

III. To make the sign of the cross with the right hand from the forehead down to the breast, and from the left shoulder across to the right. This may be done as an act of faith in Jesus Christ, who came down from heaven to earth, descended into hell, and thence rose again to ascend to the right hand of the Father. It was the old English custom to make the sign of the cross, publicly, four times during the celebration of the Eucharist: 1. At the words, *Glory be to thee, O Lord*, before the Holy Gospel; 2. At the *Benedictus*, before the Consecration; 3. At the end of the *Gloria in excelsis*; 4. At *the Blessing*. We may also sign ourselves in our private devotions, and in temptation, in memory that we are Christians, who were signed with the cross when we were baptized.

For a fuller explanation of the Ceremonies of the Church, see *The Ceremonial of the English Church*, price 2*s*. 6*d*. net, cloth, 3*s*. 6*d*. net, published by A. R. Mowbray & Co. Ltd., London and Oxford.

A Rule of Life.

To live a good life is the art of arts; and it can only be learnt by constant and diligent practice. Here are some plain and simple rules to guide you in living well.

1. Lift up your heart to God the first thing on waking in the morning. The last thing at night, commend yourself into his hands.

2. Say your prayers, morning and evening, regularly and carefully, as speaking to God,

3. Examine yourself daily, ask pardon, resolve to avoid sin and the occasions of sin.

4. Read every day a few verses of Holy Scripture, praying about what you read.

5. Say grace before and after meals, at least privately.

6. In temptation, turn at once to God, with prayer for strength to stand firm.

7. Remember the presence of God; and learn to think, speak, and act, as in his sight.

8. Use your time well; and never be idle. Wasted time casts its shadow across eternity.

9. Be moderate in eating, drinking, and sleeping; and also in your amusements. Never let work and play change places.

10. Try to get a few minutes quiet in the middle of the day for a short prayer, if only the Lord's Prayer.

11. Do all your duty heartily, as to God.

12. Speak evil of no one; and refuse to listen to evil tales about others.

13. Try to live to make others happier and better.

14. On Fridays, deny yourself; and remember Christ Crucified.

15. On Sundays attend the services of the Church, and especially the Holy Eucharist, keeping the day holy.

16. Receive the Holy Communion, with careful preparation, once a month at least, and on the great festivals.

17. Use sacramental confession when your conscience bids you.

18. In case of serious sickness send for a priest, settle your worldly affairs, make or renew your repentance, and prepare to receive the Holy Communion.

NECESSARY VIRTUES TO BE EXERCISED EVERY DAY.

Humility: by keeping yourself lowly, and bearing yourself humbly before God and man; ever remembering what you have deserved by your many sins, and how mercifully God has spared you from their just punishment. "If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it?"

Penitence: by frequent acts of repentance for your past sins, and calling continually upon God for mercy; often casting yourself in spirit at his feet in prayer. Offer up to God in a penitential spirit

the crosses, sufferings, and disappointments which daily come to you. Strive to take up your cross daily, and follow Jesus Christ with cheerfulness.

Conformity to the will of God in all events of providence; remembering that nothing, however trifling, happens without his permission, and that every trial and pain is what God, in his love, has appointed for your eternal benefit. And, as in all sufferings you must embrace the will of God and cheerfully submit to it, so in your undertakings you must consult his will as the rule and motive of all you do.

Recollection: by calling to mind, all day long, the presence of God, making frequent acts of faith, hope, and love to him; offering often in the day your whole being, your powers and faculties, thoughts, words, and deeds to him; banishing as far as possible, all anxious cares, and subduing all irregular affections; so that your heart may find him and rest in him.

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE CHURCH OF ENGLAND THROUGH THE YEAR.

All Sundays in the Year.

The days of the Feast of

The Circumcision of our Lord Jesus Christ.
The Epiphany.
The Conversion of St. Paul.
The Purification of the blessed Virgin.
Saint Matthias the Apostle.
The Annunciation of the blessed Virgin.
St. Mark the Evangelist.
St. Philip, and St. Jacob the Apostles.
The Ascension of our Lord Jesus Christ.
St. Barnabas.
The Nativity of St. John Baptist.
St. Peter the Apostle.
St. James the Apostle.
St. Bartholomew the Apostle.
St. Matthew the Apostle.
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and Tuesday } in Easter week.
Monday and Tuesday } in Whitsun week.

A TABLE OF THE VIGILS, FASTS, AND DAYS OF ABSTINENCE TO BE OBSERVED IN THE YEAR

The Eves or Vigils before

The Nativity of our Lord.	St. John Baptist.
The Purification of the blessed Virgin Mary.	St. Peter.
The Annunciation of the blessed Virgin.	St. James.
Easter day.	St. Bartholomew.
Ascension day.	St. Matthew.
Pentecost.	St. Simon, and St. Jude.
St. Matthias.	St. Andrew.
	St. Thomas.
	All Saints.

NOTE, that if any of these Feast-days fall upon a Monday, then the Vigil, or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting, or Abstinence.

1. The forty days of Lent.

2. The Ember days at the four seasons; being the

Wednesday, Friday, and	the first Sunday in Lent.
	the feast of Pentecost.
Saturday after	September 14.
	December 13.

3. The three Rogation days, being the Monday, Tuesday, and Wednesday before holy Thursday, or the Ascension of our Lord.

4. All the Fridays in the year; except Christmas day.

A TABLE OF THE MINOR HOLY DAYS.

JANUARY.

8. Lucian, Priest & Martyr.
13. Hilary, Bishop & Confessor.
18. Prisca, Virgin & Martyr.
20. Fabian, Bishop & Martyr.
21. Agnes, Virgin & Martyr.
22. Vincent, Deacon & Martyr.
30. King Charles, Martyr.

FEBRUARY.

3. Blasius, Bishop & Martyr.
5. Agatha, Virgin & Martyr.
14. Valentine, Bishop & Martyr.

MARCH.

1. David, Archbishop.
2. Chad, Bishop.
7. Perpetua, Martyr.
12. Gregory the Great, Bishop.
18. Edward, King.
21. Benedict, Abbot.

APRIL.

3. Richard, Bishop.
4. Ambrose, Bishop.
19. Alphege, Archbishop.
23. S. George, Martyr.

MAY.

3. Invention of the Cross.
6. S. John E. ante port. Latin.
19. Dunstan, Archbishop.
26. Augustine, Archbishop.
27. Ven. Bede, Priest.

JUNE.

1. Nicomede, P. & M.
5. Boniface, Bishop & Martyr.
17. S. Alban, Martyr.
20. Trans. Edward, King.

JULY.

2. Visitation of B. V. Mary.
4. Trans. S. Martin, Bishop & C.
15. Trans. Swithun, Bishop.
20. Margaret, Virgin & Martyr.
21. S. Mary Magdalene.
26. S. Anne.

AUGUST.

1. Lammas Day.
6. Transfiguration of our Lord.
7. Name of Jesus.
10. S. Lawrence, Archd. & M.
28. S. Augustine, Bishop, C. & D.
29. Beheading of S. John Bapt

SEPTEMBER.

1. Giles, Abbot & C.
7. Enurchus, Bishop.
8. Nativity of B. V. Mary.
14. Holy-Cross day.
17. Lambert, Bishop & Martyr.
26. S. Cyprian, Archbp. & Mart.
30. S. Jerome, P. C. & D.

OCTOBER.

1. Remigius, Bishop.
6. Faith, Virgin & Martyr.
9. S. Denys, Bishop & Martyr
13. Trans King Edward C.
17. Etheldreda, Virgin.
25. Crispin, Martyr.

NOVEMBER.

6. Leonard, Confessor.
11. S. Martin, Bishop & Conf
13. Britius, Bishop.
15. Machutus, Bishop.
17. Hugh, Bishop.
20. Edmund, King & Martyr.
22. Cecilia. Virgin & Martyr.
23. S. Clement, Bishop & Mart
25. Catherine, Virgin & Martyr

DECEMBER.

6. Nicolas, Bishop.
8. Conception of B. V. Mary.
13. Lucy, Virgin & Martyr.
16. O Sapientia.
31. Silvester, Bishop.

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